Bible. N.T. Matthew. Latin. 1883. Old Latin

OLD-LATIN BIBLICAL TEXTS: No. I

THE GOSPEL

ACCORDING TO

Caspar René Gregory: Recensionsexemplar von The Guardian.

ST. MATTHEW

FROM THE ST. GERMAIN MS. (g_1), NOW NUMBERED LAT. 11553
IN THE NATIONAL LIBRARY AT PARIS

WITH INTRODUCTION DESCRIPTIVE OF THE MANUSCRIPT
AND FIVE APPENDICES

CONTAINING SOME ACCOUNT OF THE LATIN MSS. USED BY ERASMUS AND R. STEPHENS, THE LATIN AND GREEK MSS. COLLATED BY JOHN WALKER, WITH SOME NOTES ON HIS LIFE, AND THE CHIEF DEFECTS OF MARTIANAY'S COLLATION

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INTRODUCTION

DESCRIPTIVE OF THE ST. GERMAIN MANUSCRIPT (G).

§ 1. *General notice.* § 2. *Title and number.* § 3. *External description.* § 4. *Contents.* § 5. *History.* § 6. *Character of the text of St. Matthew.* § 7. *Note on punctuation.*

§ 1. IN preparing my plans for an edition of the Latin Vulgate of the New Testament, which I undertook some four or five years ago for the Delegates of the University Press, I was speedily led to examine the preparations made by Bentley for the same purpose. Amongst other interesting notices in his correspondence with his coadjutors J. J. Wetstein and J. Walker, I found that he laid great stress upon a Manuscript called the *Germanum Latum*, in the library of St. Germain des Prés at Paris. Wetstein, writing on the 3rd Nov. 1716 (Bentley's *Correspondence*, Ep. 198, ed. Wordsworth, Lond. 1842), apologizes particularly for not being able to make a collation of it for Bentley, and implies that it could not be found at the time of his visit. Three years later Bentley sent a young Fellow of Trinity College, named John Walker, to work for him in Paris, and writes to him strongly on this subject in a letter dated Trin. Coll. Sept. 13, 1719 (Ep. 213, p. 554), as follows:—

'Robert Stephens set out a Latin Bible, Folio Paris 1546[1]. In the New Testament he used several MSS. out of St. German's Library; One he marks *Germ. Latum*, a square book, which, by the Lections, I guess to be the very best in Paris. This by all means collate most exactly. For others I leave you to your own knowledge of MSS,' &c.

In my own visits to the National Library at Paris in 1882 and 1883, I naturally made a special point of identifying the MSS. collated by Walker[2], and this in particular. I found that though it was highly esteemed by earlier scholars—as will appear in the sequel—it had not apparently been much examined of late, except for the fragment of the Shepherd of Hermas which it contains at the end of the volume, and that apparently no detailed description of it existed in print.

[1] This is a reprint of the edition referred to in Appendix I, published 1538–40. I possess a copy of it purchased at Parma.

[2] See the list in Appendix II.

The fact that the Gospel according to St. Matthew in this MS. usually ranks as an old Latin text (g_1), is perhaps sufficient of itself to justify this description by way of introduction to the first complete edition of this Gospel. But the book is in other ways remarkable, as will appear by the details which follow, especially in regard to the subscriptions at the end of books and classes of books.

§ 2. *Title and Number*. The volume in question is now in the National Library at Paris, and is numbered *Fonds Latin* 11553. The following is M. Delisle's description in his *Inventaire des MSS. de Saint Germain des Prés*, p. 3, Paris 1868: 'Proverbes et différents livres de la Bible, version Italique, IX s. Notes tironiennes dans les marges; lettres ornées.' The earliest title by which it is known, that of *Germanum Latum*, is first found in the preface to the beautiful folio edition of the Latin Bible published by Robert Stephens at Paris in the years 1538–1540 (see p. xv. foll. and App. I), by which name it was cited by Lucas Brugensis and referred to by Bentley. In the catalogue of the St. Germain's Library made in 1677 it received the number 15, which is still visible in faint characters on the centre of the lower margin of fol. 1, just under the intercolumnar space[1]. In the extracts from this catalogue printed by Montfaucon it is thus described: 'Cod. 15 Biblia Sacra, in quorum fine liber Pastoris sive Hermae mutilus' (*Bibliotheca Bibliothecarum*, t. ii, p. 1124, Paris 1739). This is the number by which it is known to R. Simon (1680), Martianay (1693), Walker (1719), Le Long (*Bibliotheca Sacra*, vol. i, p. 242, 1723), and Sabatier (e.g. in the preface to Tobit, *Biblior. Sacror. Vers. Lat. ant.* vol. i, p. 706, Rheims 1743). When a new catalogue was made (in 1735–44)[2] it received the number 86, which is visible in two places in the book. Sabatier died in 1742, and had been forced to reside for fifteen years out of Paris; facts which account for the use, in his volumes, of the number (15), with which he was familiar when he began his work, after it had become technically incorrect. The result is unfortunate, for we find Doms Toustain and Tassin in the almost contemporary publication, the *Nouveau*

[1] Some of the numbers of this catalogue are however earlier than 1677, being cited by P. Labbe, S.J, in his *Nova Bibliotheca* in 1653. pp. 29, 34, 45, 46. Delisle, *Cabinet des MSS. de la Bibliothèque Nationale*, ii. p. 50. Paris 1874, 4°.

[2] Delisle, l. c. p. 51.

Traité de Diplomatique, frequently citing a different book by the number San Germ. 15 (see tom iii. pp. 121, 131, 250, 339, 347, 352 published in 1757). This last is now Lat. 11,532 and 11,533, and is described at some length below in Appendix II, under the letter *v*. The two books are also externally a good deal alike, and I cannot but suppose that they have been to some extent confused in consequence, and our book possibly somewhat overlooked. Sabatier in the Gospels calls our book S. Germ. 1, whence Tischendorf cites it as g_1. I propose to call it G in my edition of the Vulgate New Testament.

M. Delisle has of course renumbered the St. Germain MSS. in his general inventory of the Latin MSS. of the National Library, the first fasciculus of which was published in 1863. The inventory of the St. Germain collection appeared in 1868 in the *Bibliothèque de l'École des Chartes*, series 6, tomes i, iii, and iv. Our MS., as I said, is Lat. 11,553.

§ 3. *External description.* The book, which is the second volume of a Bible, the first of which was lost sometime between 1540 and 1680, is simply bound in white vellum. It is plainly written in Caroline minuscules, with subscriptions, titles, &c. in uncials; and may be conjecturally assigned to the middle of the 9th century, though its date has not been ascertained with any certainty. It now consists of 191 leaves of moderately stout vellum (i.e. folios 1–189 + 130 bis + 140 bis) measuring 15½ inches in height, by 13 in breadth (centimetres 39.3 × 33). From this considerable breadth it was called by Robert Stephens 'Germanum latum' in contrast to his 'Germanum oblongum' (now Lat. 11,504–5, Walker's *o* (2)). In external appearance it is, as I have said, very like another well-known MS. of the same collection now numbered Lat. 11,532–3, Walker's *v*.

The gatherings are generally quaternions, numbered as follows, J–Z and I–(XII), the last being unmarked. These marks are placed in the centre of the lower margin of the first leaf of each gathering. The following is a complete enumeration of the signatures.

Fol. 1 is marked J and commences a quaternion. After it a gathering marked K is lost, which contained, according to a note at the bottom of f. 8 B, from Prov. xxvii. 5 to the end, the whole of Ecclesiastes, the Canticles and Wisdom of Solomon up to x. 1 (a xxvii ca°. prouer. usq. ad x^m ca^m Sapi^e deest Eccl*esi*astes et Cātica Cāticorum). The lost matter would just fill a quaternion.

Fol. 9 is marked L: and a new hand begins here. Fol. 17 should be marked M but is blank: this gathering only contains 7 leaves, leaf 20 being single, but nothing is lost. F. 24 is marked N; f. 32, O; f. 40, P; f. 48, Q; f. 56, R; f. 64 was S, but the lower margin is cut off; f. 72, T; f. 80, U and begins a quinion of which the last leaf is lost. At the bottom of fol. 88 B is a note in the same hand as the former 'a xiii° ca° usq; ad finem scdi. Macha. deest.' After this two gatherings X and Y have been lost, probably making up between them 10 leaves, the latter part of which may have contained some concluding matter and a blank page or pages.

Fol. 89 is marked Z and begins the New Testament in what appears to be a different hand. F. 97 is marked I; f. 105, II, and begins a quinion; f. 115, III, also beginning a quinion; f. 125 has no mark, but a ternion begins here in apparently a different hand; f. 130 verso is blank; f. 130 bis is marked V, and exhibits apparently a third hand using long tails to some of the letters on the lower margin and continuing down to f. 167; f. 138 is marked VI, and begins a quaternion containing a leaf (140 bis) which was not numbered when I examined it; f. 145, VII, begins a gathering of seven leaves, 150 being single, but nothing is lost; f. 152, VIII; f. 160, VIIII; f. 168 X, beginning another hand; f. 176, XI, beginning a binion; f. 180 has no mark but begins a quinion with which the book concludes.

Thus it will be seen that the book at present consists altogether of 24 gatherings thus divided:—

1 binion, marked XI, ...	=	4 leaves
1 ternion, marked IV, ...	=	6 „
2 short quaternions, marked (M) and VII	=	14 „
16 quaternions, I, L, N, O, P, Q, R, (S), T, Z, I, V, VI, VIII, VIIII, X	=	128 „
1 quinion, U, wanting the last leaf	=	9 „
3 quinions, II, III, (XII)	=	30 „
	Total	191

When the volume was complete it contained the following additional matter: viz. eight gatherings at the beginning marked A–H, K, which was probably a quaternion, the last leaf of U, the ten leaves or so of X and Y, and probably the rest of the Pastor of Hermas. These gatherings make up about 83 leaves. The remainder of the Pastor would fill 17½ more according to my calculations; so that the whole might have occupied over 100 leaves more than are at present extant, making 291 or 292 in all. This would be a thick volume, but by no

means of unexampled size, as may be seen by the descriptions in the first and second appendices.

The pages are divided into two columns, each ruled with 52 lines, and there are on an average 37—38 letters to a line. I have noticed nothing specially remarkable in the writing. The ornamentation is confined to the use of red for the uncial work of the titles, subscriptions, and beginnings of capitula, and a few important words in the body of the text, such as AURUM THUS ET MURRAM and PATER NOSTER QUI ES IN CAELIS in the text below, and to a small number of initial letters of a more ambitious kind. For instance, the large P at the beginning of the first Epistle to Timothy contains inside its upper part a dragon standing in an affected attitude on one leg, cleverly drawn in brown ink, and the M of Multifariam in the Epistle to the Hebrews is a grotesque composition made up of the bodies of fish with floriated points.

There is also a curious arrangement of numbers in a wheel-like figure on fol. 89 B, apparently connected with the Canons that follow.

The 'notae tironianae' are found on folios 6, 78 B, 79, 79 B, 80, 80 B, 81, 82, 82 B, 83–84, 83–84 B, 85, 85 B, 86, 87, 88, 135–154 B, and are apparently glosses to passages in the same folios. I believe they have not as yet been read.

§ 4. *Contents.*

Fol. 1 begins with the words of the Song of Moses 'Misisti iram tuam et comedit illos tamquam stipulam' which ends 'filii autem Israhel transierunt per siccum in medio mari' (Exod. xv. 8–20). Then follows Oratio Ambacum, f. 1, Oratio Annae, f. 1. 2, Esaiae Canticum, Azariae, f. 1 B, Hymnus Ananiae, Azariae, Misael, f. 1 B 2, after which Explicit Psalterium.

Fol. 2. col. 2. Then follows Proverbs cum praefatione Hieronymi as far as 'apparuer*unt* herbę uirentes' c. xxvii. 25 with which words fol. 8 B ends.

Then a gathering is lost which, as we have seen above p. vii, contained the remainder of Proverbs, Ecclesiastes, the Song of Solomon, and Wisdom up to x. 1 'Haec illum qui primus finctus e*st* pat*er* orbis t*er*rarum cu*m* solus esset creatus custodiuit' with which fol. 9 begins.

Fol. 12 Explic*it* Sapientia Salomonis. Inc*ip*i*t* lib*er* Hiesu filii Sirach. The book ends with Solomon's prayer.

Fol. 28 Incipit lib*er* Dabreiamim quod interpretatur verba dierum. There is no division between the books at fol. 39 B.

Fol. 53 Incipit Ezra. The title Ezdras runs on, but the first words of Nehemiah

are in red, though not forming even a new paragraph, as follows: 'Neemia . Verba Neemiae filii [fol. 58] Echliae Et factum est.'

Fol. 64 Expl. lib. Ezrae Incipit Sther.

Fol. 69 Finit · Esther · deo gratias · amen Hucusque completum est uetus testamentum id est omnes canonicas scripturas · quod fient libri uiginti quattuor · quas · transtulit Hieronymus praesbiter De hebraica ueritate in latinum uerti sermonem · Summo studio summaque cura per diuersos codices oberrans editiones perquisiui · In unum collexi corpus et scribens transfudi fecique Pandectē . Obsecro rogo per ipsum te peto omnipotentem . quicumque hunc codicem legis pro Scriptore humillimo et peccatore orare digneris · Ut manibus propriis ferat mercedem aeternam · Sic Trinitas s*anct*a tribuat . . tibi lumen aeternum · ut adeptus meorum ueniam peccatorum · sit m*ih*i praemium fugisse supplicium Ceterę uero Scripturae quae non sunt canonicae sed dicuntur ecclesiasticae istae sunt id est · liber Iudith · Tobias Libri Maccabeorum duo · Sapientia quae dicitur Salomonis et Liber Hiesu Filii Sirac et Liber pa[s]toris ✠ Explicit In nomine patris et filii et sp̄s sc̄i Amen · Incipit Liber (*sic. m. p.*, lectio *corr.*) Iudith.

Fol. 75 Tobias. (*Finit* xiii. 2 qui effugiat manum eius.)

Fol. 78 *ad calcem* Explicit Tobi Iustus Incipit Maccabeorum liber primus.

Fol. 88 B *ad calcem* congregavit rex Demetrius exer. = 1 Macc. xiv. 1. The rest of the book and the whole of 2 Macc. is lost.

Fol. 89 Nouum opus facere me cogis . . . uel uicina dixerunt; Explicit Praefatio (fol. 89 B).

At the end of the letter to Damasus is a sort of wheel full of numbers, apparently some arrangement of the Canons which follow on 4½ pages. There is no general preface (Plures fuisse) to the Gospels or special preface to St. Matthew (nor afterwards to the other Gospels).

Fol. 92 Capitulatio Euangelii sec. Matheum (capp. 74).

Fol. 92 B Expli. Capitulatio sc̄d. Mattheu*m* . Incipit Capitulacio scd. Marcu*m* (capp. 47).

Fol. 93. 1 Expl. secundum Marcu*m* . Incipit secundum Lucan (capp. 80).

Fol. 94 Expl. Capitl. scd. Lucam. Incip. Capitl. scd. Iohanne (capp. 36) Explicit Capitula secundum Iohannem.

Fol. 94 B Initium Eua*n*gelii secundum Matth*eu*m . Ds̄ fecit Adam etc.

Fol. 105 B. Euangelium secundum Mattheum explicit Incipit secundu*m* Marcu*m* . Mattheus instituit uirtutu*m* tramite mores Et bene uiuendi iusto dedit ordine legis Marcus fremit ore leo similisque rudenti Intonaet eternae pandens misteria uitae.

Fol. 106 Initium Euangelii Ih̄u xp̄i &c.

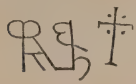
Fol. 113 Euangelium sec. Marcum explicit . Incipit secundum Lucan. Lucas

uberius describit proelia xpi Iure sacer uitulus quia uatu*m* munia fatur . Qn̄m quide*m* multi conati sunt etc.

Fol. 125 Explīt Euangelim sēcd. Lucanum · Incipit sēcd. Iohanne*m* . Iohannes amat t*er*ras int*ra* caelu*m*q*ue* uolare . Et uehemens aquila stricto secat om*ni*a lapsu.

Fol. 125. 2 In principio &c. Fol. 130 B is blank.

Fol. 134 B.



Euangelium secundū
Iohannem explicit
In nomine dn̄i dī n̄i Ih̄u xp̄i



Quicumque legis: obsecro rogo dicas
Pax tibi scribtor.

Orare non pigeat · per ipsu*m* te peto
Omnipotentem: et memor esto ·
(a vacant line)
Uenturus dn̄s facturus iudicia
Cun[c]tis promissas restituet apos-
toloru*m* ordine sedes. [column 1 ends.]

Haec sunt Actus Apostoloru*m* et Epistulae Catholicae VII, Iacobi I, Petri II, Iohannis III, Iudae I, Apocalypsis Iohannis.

Fol. 147. 1 Expli*cit* Actus Apostol*orum* . Incipit Epistula Iacobi prima.

Fol. 148. 2 Expli*cit* Epist*ula* Iacobi . Inc*ipit* Epist*ula* Petri I.

Fol. 149 B. 1 Expli*cit* Epistula Petri Apostoli I. Incipit eiusdem secunda.

Fol. 150 B. 1 Expli*cit* Epist*ula* Petri Apostoli II. Incipit Epistula Iohannis Apost*oli*.

Fol. 151 B. 2 Expli*cit* Epis*tula* Iohan*nis* Apost*oli*. Incip*it* eiusdem II.

Fol. 152. 1 Expl*icit* Ep*istu*la Ioh*annis* II. Incip*it* eiusd*em* III.

Fol. 152. 1 Expl*icit* Epis. Ioh*annis* III. Inc*ipit* Ep*ist*. Iudae Ap*osto*li.

Fol. 152 B Expl*icit* Ep*istu*la Iudae Ap*osto*li. Incip*it* Apocalyps*i*s Ioh*annis* Ap.

Fol. 158 B Expl. Apocalyp. Iohn. Apli. Incip. Paulus. Apls. At the top of the next column half cut off are the words: Amen et Maranatha . | Nuper cum pariter essemus · n*on* p*er* epistula*m* ut ante consueras · sed p*rae*sens ipsa quaesisti · quid ea verba quae ex hebraeo in latinu*m* n*on* habemus expraessa aput suos sonarent &c.

Fol. 159. 1 Incipit de decem nominibus Dī. Explic. de decima nominibus. Incip. de diapsal.

Fol. 159 B Explic. diapsalmate . Incip*it* etoemologiae nominum singulorum graece et latine . Osee interpraetatur COZON . . . Zacharias . Malachias. Then a blank column.

Fol. 160 Paulus Apostolus scripsit ad septem ecclesias . . . legunt quidam et ad Laodicenses sed ab omnibus exploditur . Explic. praefatio Hiero . prbī. Romani sunt in parte Italiae . . . Athenis. Habet Apostolus uersus IIII . DCCCC. LXVIIIC ∴ In opera legis carnalia quae spītalīt intellegenda *sunt* . Incipt. Aplm̄ Sc̄i Pauli. Paulus seruus Ih̄u xp̄i &c.

Fol. 164 B. 1 Expl*icit* Ep*isto*la Pauli ad Roman*os*. Incip*i*t eiusde*m* ad Corinth*ios*. (*Hic quaedam de populo Corinthi.*) Scripta de Corintho uersos ΔCCCCXI.

Fol. 169 Scribta de Philipis uersus ΔCCCLXX. Expl*icit* ad Corintheos . Incip*it* ad eosdem.

Fol. 172. 2 Expl*icit* ad Corintheos II. Incip*it* ad Galatas. Scribta [de] Macedoniā uersus ΔLXXc. (*forte* uersus ΔL, XX capitula).

Fol. 174. 1 Expl*icit* ad Galatas Inc*i*p*it* ad Ephesios. Scribta de urbe Roma uersi CCLXIIIXC (*forte* : vers. CCLXIII. cap. X).

Fol. 175 B. 2 Scribta de urbe Roma uersus CCCXII Expl*icit* ad Ephesios Incip*it* ad Philipp*ense*s.

Fol. 177. 1 Scribta de urbe Roma . uersi CCCL Expl*icit* ad Philipp*ens*es Incip*it* ad Colosses.

Fol. 178. 1 Scribta de urbe Roma uersi CCVIII Expl*icit* ad Colossens. Incip*it* ad Tessalon*icense*s.

Fol. 179 B. Scripta de Athenis uersi CLXIIII. Ad Thesal̄. Explic*it* I Incipit ad eosdem II.

Fol. 180. 1 Scripta de urbe Roma uersus CVIII Ad Thessalonicenses explicit sec*un*da Inc*i*p*it* ad Timotheum prima.

Fol. 181 B. 1 Scribta de Lauditi*a* uersus CCXXX. Explicit ad Timotheum prima Incip*i*t ad eundem secunda.

Fol. 182 B. 1 Scripta a Roma uersus CLXXII Expl*icit* ad Timotheum Incipit ad Titum.

Fol. 183. 1 Scripta de Nicopolin uersus LXVII. Expl*icit* ad Titum. Inc*i*p*i*t ad Philemonem.

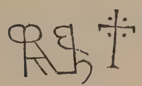
Fol. 183. 2 Scribta de urbe Roma uersus XXXIIII Expl. ad Phylemonem Inc*i*p. ad Hebręos. Epistulae Apostoli XIII a*d* Romanos usq*ue* ad Philemonem numerum uersus conputantur ab Hierosolyma usque Illirycum et per toto orbe uersus V milia . Multifariam et multis modis etc.

Fol. 187 Scribta de Roma uersus DCC . Expl. ad Hebreos Lege cum pace . Bibliotheca Hieronimi prsb̄. Bethleem secundum grecum ex emendatis mis (=emendatissimis ?) exemplaribus conlatus . Inc*i*p*i*t Liber Pastoris ; Liber Pastoris nuntii penitentię . mandata similitudines eius . in quibus apparuit et locutus est Ermae . cui etiam in principio apparuit ecclesia in uariis figuris ; Sunt ergo uisiones

ecclesiae numero IIII . Pastoris nuntii penitentiae uisiones num . I . mandata eiusdem num . XII . Similitudines ipsius num . X . Qui enutrierat me uendidit quandam puellam Romae etc.

Fol. 189 B *ad calcem* . . audi nunc effect*us* earum prima quidem earum | *Cetera desunt.*

§ 5. *History.* The first question which presents itself concerns the name of the scribe which appears to be contained in the monograms on fol. 134 at the end of the gospels. For the second of these we may





probably accept the suggestion of M. Henry Omont of the National Library at Paris and read *Notarius.* My own conjectural reading of the name itself is *Rathbold*, which I find in Teutonic name-lists in the forms *Ratbold*, *Ratbaldus*, and *Ruadpald*, and which seems to be identical etymologically, or at least sometimes interchangeable, with *Rathbod*, *Ratbod* or *Radbod.* A '*Ratbaldus* monachus S. Petri Melundis' appears in the list of the confraternity of persons from different places affiliated to St. Gall about the ninth century[1], and Bishops named *Radbod* are not uncommon in the same period.

I had at one time thought of *Raphael*, but that is a name apparently unknown in Gaul, at least at this date, and (what is more important) does not exhaust the letters which seem to make up the monogram. It omits what appears to be a T, visible inside the lower half of the A, and reads as E what high authorities assert to be a B looking backwards. I had also thought of *Lothere*, but it too must be rejected for the last of the above-mentioned reasons, and the letter L is hardly prominent enough to be the first of the name. For if there is any rule that can be laid down on the subject of that most important of all letters to the decipherer, namely the initial, it is that it should be one of the most striking in its position in the monogram : but even this is disputed. Nor must I conceal the fact that Dr. W. Wattenbach (who has kindly favoured me with a note)

[1] Goldastus, *Rerum Alamannicarum Scriptores*, vol. ii. p. 155, the list in which Athelstan and a number of English names are found. 'Melundis' is perhaps here rather Melodunum (Melun) than Melundense monasterium (Molesme in Yonne), which was St. Michael's or St. Martin's, not St. Peter's. The other forms are in the same lists, to which Dr. Stubbs has called my attention, especially pp. 106 and 118. See also A. F. Pott, *Personen-namen*, p. 234, l. 2, Leipzig, 1853. *Radbod* is the name not only of a Frisian king who refused to be baptized, but of bishops of Utrecht, Treves, Noyon, and elsewhere. The one nearest the supposed date of our MS. was 67th Bishop or Archbishop of Treves in 880, and had been before Abbat of Epternach.

disbelieves in the existence of an L at all in the name. Consequently he prefers to conjecture *Ratboth*, which is another variety of my *Rathbold* or *Rathbod*, and may perhaps be preferable to it.

All authorities agree in the great difficulty of interpreting such monograms with any certainty, and it is clear that a much larger collection of them than at present exists in the standard books of paleography is a real desideratum. I venture to commend the subject to any young scholar who is in search of a useful field for the exercise of his ingenuity and patience[1].

Failing the identification of the name we naturally turn to the language of the subscriptions for evidence of style bearing upon the date of the MS. The remarkable paragraph at the end of Esther contains an unique account of the method of an early editor of the Bible: 'Summo studio summaque cura per diversos codices oberrans editiones perquisiui. In unum collexi corpus et scribens transfudi fecique Pandecte*n*.' These words may be compared with the sentences at the close of the New Testament (f. 187), 'Bibliotheca Hieronimi pr*e*sb. Bethleem secundum Grecum ex emendatis mis (emendatissimis?) exemplaribus conlatus.' Here the words 'editiones perquisiui' may merely refer to the editions before Jerome and those of Jerome himself, including the different versions of Job and the Psalter, on which see below p. xix, note. They may also perhaps include the revisions of Alcuin and Theodulfus—as we can hardly suppose such a work undertaken before the age of Charlemagne. The words 'Pandectes' and 'Bibliotheca' taken together more decidedly suggest that our scribe belonged to the time of Alcuin. 'Pandectes' was indeed used for a Corpus Bibliorum or complete Bible as early as Bede (see his *History of the Abbats of Wearmouth*, ch. 15). But Alcuin particularly insisted upon it and brought it into vogue, and soon after his time it appears to have gone out of use. He thus writes, in the verses at the end of the Vallicellian Bible at Rome:—

[1] The only full plates of monograms with which I am acquainted are in Du Cange, and contain merely the names of popes and royal personages of rather a late date. The new edition ought to have at least one plate of monograms of earlier date, including private and inferior persons. The ancient Churches of Rome and Ravenna would yield a good many examples. On this part of the subject there is nothing of any value in Mabillon or in the *Nouveau Traité de Diplomatique*. A few hints may be found in Migne's *Encyclopédie Théologique*, tom. 47, which deals with Paleography. Monograms of the Apostles &c. may be found in Goldastus, l. c.

Nomine Pandecten proprio vocitare memento
  Hoc corpus sacrum, lector, in ore tuo,
Quod nunc a multis constat Bibliotheca dicta
  Nomine non proprio ut lingua Pelasga docet[1].

I conclude therefore that our reviser lived soon after or about the time of Alcuin, though it is of course quite possible that his work, with all its subscriptions, was copied at a subsequent date. There is perhaps a hint of this in the vacant line on fol. 134 B, after the words 'Quicumque legis : obsecro rogo dicas pax tibi scribtor. Orare non pigeat per ipsum te peto omnipotentem : et memor esto . . . . . ,' as if a name had followed in the original, which the supposed Rathbold or Ratboth had omitted in his copy. This might explain the title 'Notarius' in the marginal monogram, which seems more fitting to a copyist than to an original editor.

Leaving these questions to await further elucidation we now turn to the external history of the book, which does not become known to us till about a century after the invention of printing. The first person to notice it was the vigorous and enterprising printer Robert Stephens, whose Biblical work taken all together had perhaps more influence than that of any other single man in the sixteenth century. He had worked at Latin MSS. as early as 1524, and had consulted two in the St. Germain's Library, but ours was not one of them (see Appendix I, p. 47). He consequently does not seem to have used it in his folio Bibles of 1528 and 1532, though in the latter he commenced the practice of printing variations of reading in the margin, without however citing authorities in detail. But in 1538 he began to publish a folio Bible which marks an epoch in general scholarship as well as in Biblical criticism. In it he

[1] Printed in Alcuini *Opera,* Migne *Patrol. Lat.,* vol. 101, col. 727. 'Pandectes' is also defined in his treatise *de Orthographia* (ib. 913): '*Pandectes* id est omnia ferentes. Ideo Vetus et Nouum Testamentum si insimul scribitur, Vetus et Nouum insimul *Pandecten* dicitur.' The passage is clearly corrupt: we may perhaps read, '*Pandectes* id est omnia ferens. Ideo Vetus et Nouum Testamentum si insimul scribitur *Pandecten* dicimus'—all the errors being from careless dittography. 'Bibliotheca' is found in the same sense in the verses of Sedulius (circa A.D. 430) beginning 'Hieronyme interpres,' (quoted e.g. on fol. iv of the Codex Amiatinus, ed. Tischendorf, p. xvi.) It continued in use till the thirteenth century, as we see from the work of Alexander Neckham called *Elucidarium Bibliothecae,* a copy of which is in the Kings Library at the British Museum, numbered 2 D VIII. 2, Casley's *Catalogue,* p. 35.

embodied the various readings scattered up and down Erasmus' *Annotations,* and added variants from more than twelve MSS. and three editions, which he had apparently collated himself. These readings he printed in the inner margins, attaching initial letters to distinguish the authorities[1]. Stephens' method of collation was (as we might expect) essentially superficial, and no argument as to what a MS. reads or does not read can be drawn from his silence, nor do I suppose that his positive statements are by any means always correct[2]. Yet, as this book appears to have been the first in which such a method of citation was employed, so is it further remarkable as being up to the present time the *only* complete Latin Bible with anything like a detailed apparatus criticus. For the Hentenian Bible of 1547, which was based in great measure upon it, and took its place in the Roman Church as a quasi 'textus receptus,' gives no details as to the MS. authorities from which it gives variants; and after the Sixtine revision of 1590 it was forbidden to print any notes of the kind upon the same page as the text, with a special warning against the use of the margin[3].

[1] In his folio Greek Testament of 1550 he introduced the merely capricious symbols α′, β′, γ′, etc., up to ιϛ′, with π = πάντες. These latter collations were made by his son Henry.

[2] Cp. Tregelles' *Printed Text of the Greek Testament,* pp. 30, 31, Lond. 1854, for a similar judgment on the Greek Testament of 1550, partly quoted from Mill. Scrivener has given more details of the same kind, *Plain Introduction,* p. 388, ed. 2, 1874.

[3] The constitution of Sixtus V beginning 'Aeternus ille' is found as a preface to his edition, and has been reprinted at length by Hody. The prohibition may be found on p. 500 of the latter; cp. Westcott, *Vulgate,* in Smith's *Dict. of the Bible,* iii. p. 1706, col. 2. The constitution, curiously enough, is not contained in the *Bullarium Romanum,* vols. ix, x, ed. 1747–51, which give the documents of Sixtus' Pontificate. Possibly it was thought too strong in its expressions. Clement VIII's preface was less sweeping in its prohibitions, but ends with the words 'Ita tamen ut lectiones variae ad marginem ipsius textus minime annotentur.' The prejudice against such notes lay partly in the suspicion attaching to Stephens' editions as propagating Protestantism under the guise of critical information, partly (I suppose) in a general wish to discourage controversy on the text, which it was supposed was sufficiently settled by the Papal revision. The editors of S. Jerome seem to have disregarded it, presuming, I suppose, that their texts, being only obtainable with the rest of his works, did not infringe the rule. It may however have restrained them from making fuller citations from their MSS., and they do not call their volumes *Biblia Sacra,* but *S. Hieronymi Divina Bibliotheca . . . antehac inedita.* Vercellone probably was prevented by the rule from publishing a text with his *Variae Lectiones,* and so deprived them of a great deal of their value. On the other hand, the rule seems not to apply to commentaries on the matter as distinct from the text, as is seen e.g. in the cases of Maldonatus and A Lapide. It is perhaps a sign of the greater freedom claimed by the Gallican Church that Quesnel, with episcopal sanction, published his commentary (in 1699) with the title, *Le Nouveau Testament en François avec des Reflexions Morales,* etc. (printing the Vulgate

In this remarkable book of R. Stephens, of which the Bodleian Library possesses an exquisitely printed copy on vellum formerly in the possession of Henry VIII [1], our MS. is for the first time cited.

It appears in company with four others from the church of St. Germain, two from St. Denys, an uncertain number from St. Victor, and single copies from St. Taurinus of Évreux, Soissons (probably the cathedral), the Sorbonne, and an unnamed private collection [2]. Stephens gives no special praise to our book, and evidently collated it in a very perfunctory manner, but he picks out a number of the readings which were most important for his purpose—the restitution of St. Jerome's version. Thus he gives such striking texts as:

Matt. iii. 16, 'uenientem super *ipsum*' for super *se*: see Lucas Brugensis here.

Mark xiv. 8, 'nardi *pistici*' for *spicati*.

Luke xi. 8, om. 'si ille perseuerauerit pulsans' (with Erasmus' Paulinum).

text in the margin), instead of calling it a commentary. Similarly Padre Curci, in his valuable commentaries recently published, gives the Italian and Latin at the top of the page, and calls them *Il Psalterio* and *Il Nuovo Testamento*.

[1] The Hebrew names and Index were printed first in 1538, the New Testament in 1539, and the Old Testament in 1540. It is a curious fact that in the Bodleian copy, which was no doubt sent over in parts, very possibly as a present from the printer, the Royal Arms are differently emblazoned. In the New Testament we find the Arms of Henry VIII with the earliest supporters, viz. the red dragon on the dexter side and the greyhound on the sinister, while the Old has the later arrangement, in which the lion takes the dexter side and the dragon the sinister, the greyhound (of the Somersets?) being dropped. This seems to fix the exact date of the change of supporters, which is apparently unknown to heralds; see T. Willement's *Royal Heraldry*, p. 64 foll. (cp. p. 59 foll.), Lond. 1821, where the change is described but not exactly dated. The book is at present made up in one thick volume, in a beautiful (Elizabethan?) binding, and has on the outside the following coat of arms—five escallop shells argent, on a cross gules, on a shield or, with the motto 'Alta cernens non deficio.' The arms are said to be those of Bigod or Bygod of Seakelthorpe in Yorkshire, or perhaps may be those of Creasy. The motto I have not been able to identify. The book was given to the Bodleian in 1601, 'ex dono Johannis Fortescue militis, Reg. Ma^ti a Consiliis.' I have no conjecture to offer as to the manner in which it left the Royal Library.

[2] I have identified the five St. Germain MSS. used by Stephens, with the help of Le Long and M. Delisle, and have put together in Appendix I what I have been able to gather as to the others, including the books used by Erasmus. Unfortunately my hopes have to a great extent been disappointed, notwithstanding the valuable assistance of many friends at home and abroad, amongst whom I must specially name Messieurs Henry Omont and Ch. Kohler. May I beg the help of all scholars, particularly librarians and bibliographers, into whose hands this book may come, to aid me in identifying the remainder of these precious volumes?

Luke xix. 37, 'omnes turbae *discentium*'—where most MSS. have wrongly *descendentium*, while the correction *discipulorum*, adopted by Alcuin, has been received into the Clementine text.

John v. 1, *Bethzeda* for the usual *Bethsaida*.

John viii. 25, 'Principium *quod* et loquor uobis' for *qui* (Clem.) or *quia*.

John xi. 1, 'quidam *infirmus* Lazarus' for *languens*.

John xxi. 'et nemo audebat *discentium*,' where the Clementine wrongly retains the common MS. blunder *discumbentium*.

Acts i. 15, 'erat autem turba *nominum*' (corrected from *hominum*) for the common *hominum*, which is falsely retained in the Clementine.

Acts xvii. 6, 'hi qui *orbem* concitant' (with others), where Clem. still retains the erroneous *urbem*.

Acts xxiv. 14, 'sic deseruio *patrio Deo* meo' (with Di. l.), where the MSS. vary generally between '*patri Deo* meo,' '*Deo patri* meo,' and '*patri et Deo* meo,' which last is the worst of all, and is the Clementine reading.

Rom. vi. 16, 'serui estis eius cui *obeditis*' (with Di. l. and Clem.) for the ordinary *obedistis*.

Eph. vi. 13, 'et *omnibus perfectis* stare' for the false *omnibus perfecti* and *in omnibus perfecti* (Clem.);

and others of the same kind where the MS. either retains a tradition of the true Hieronymian reading, lost by the copies now existing, or has been corrected from the Greek.

What is however, perhaps, of more consequence is the proof that the book was complete or nearly so at the time when Stephens used it—a fact already noted by Le Long (i. p. 242), who says, 'R. Stephanus . . . hoc integro codice usus est cum Biblia Latina imprimeret.' He cites it in fact in the following books:—Pentateuch, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Esdras II (= Nehemiah iv. 3), Esther, Job, Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Ezekiel, and the whole New Testament; but not in Esdras I, III, IV, Tobit, Judith, Baruch, Daniel (except in the last verse of Bel and the Dragon), the Minor Prophets, and the Maccabees. The argument from this silence by itself proves little, as the MS. still contains Ezra (in one text with Nehemiah), Judith, Tobit, and the first book of the Maccabees; and Stephens himself cites no MSS. for Esdras III, IV, Tobit, and Judith, and only those of St. Victor for Baruch. But the

subscription on fol. 69 as to the twenty-four Canonical books makes it probable that Esdras III, IV, and Baruch never were contained in our MS. The two Wisdoms have certainly got out of place amongst the Hebrew Canon, but they had a higher position assigned to them by tradition than the rest of the Apocrypha, and, as we have seen, are mentioned distinctly as included in the volume (fol. 69). On the other hand, if Daniel and the Minor Prophets had been in the book when he used it, Stephens, who cites other St. Germain and St. Denys MSS. for them, would hardly have overlooked Ge. l. I am inclined therefore to conclude that those writings were torn out in his time, but that otherwise our Bible was complete[1].

The only objection to the statement of Le Long and the natural inference from the citations as to the general completeness of the book, arises from the notes about the lacunae on the lower margin of folios 8 B and 88 B already quoted (above, pp. vii. viii). A learned friend at Paris, M. Paul Meyer, was confident that they are in a hand earlier than the sixteenth century, and I should have agreed with him, but for the

[1] The following note may help towards the identification of vol. i. of our MS., which is very possibly still in existence in some other library. The books of Daniel and the Minor Prophets would about fill three quires (say two quaternions and a quinion), and may have formed the concluding portion of vol. i, which would then have originally contained the Law and the Prophets. This is the case with Paris. Reg. 3563, now Lat. 45, which agrees with our G in thrusting the two Wisdoms into the Hebrew Canon. Volume ii. would then begin with Job and the Psalter, which under these circumstances must each of them have appeared in a double translation, according to the LXX and the Hebrew, an amount of matter just filling the eight quires A to H which are now lost. Or there might have been a single Job and a triple Psalter—but the former seems more likely. Such an arrangement is natural in a 'Pandectes' of so remarkable a kind as the book before us. The double translation of both is found for instance in Bodley Auct. E. infra 1. 2 (olim NE. F. 6, cp. Hody *de Bibliorum textibus*, p. 663, col. 125), which agrees with our MS. in its arrangement of the books of the Old Testament, including the two Wisdoms (only putting Tobit before Judith), though it divides the volumes between Job and the Psalter. Dr. Westcott gives several instances of a double and triple Psalter *Vulgate*, p. 1698 foll.

The division of volumes at the end of the Prophets is not only natural in our MS., but is also most convenient in securing evenness of bulk. On the other hand, if the single quotation by Stephens from Ge. l. in the last words of Bel and the Dragon is right, that looks like mutilation in the *interior* rather than at the end of a volume.

In speaking of the arrangement of books it is further worth noticing that the curious order in the New Testament (Gospels, Acts, Catholic Epistles, Apocalypse, Paul) is paralleled in two Oxford MSS. described by Hody, viz. Bodley NE. B. 22 = Auct. D. infra 2. 1, and St. John's College, Oxford, fol. 25 = no. 100 in Mr. Coxe's catalogue (Hody, cols. 129 and 133 at the end of the volume). See also Dr. C. R. Gregory's *Prolegomena in N. T. Tischendorfianum*, p. 136 (not yet published). St. John's College has another Bible (no. 48) with the same order in the New Testament.

contrary evidence which appears to me overwhelming. Stephens, however careless, could not change without a word of comment and introduce a wholly new MS., in the midst of Proverbs, as Ge. 1[1], and then go back to our book again, in equal silence, when the lacuna was over. Nor is the hypothesis of an earlier collation used by him admissible, unless it were one of his own making some few years previously.

In fact I believe the notes to be of the middle of the sixteenth century, and another friend, who has kindly examined them carefully at my request, thinks that this is possible on paleographical grounds.

To continue the history of the MS. It is obvious that the incorporation of its readings, with the rest of Stephens' apparatus, by Hentenius and Fr. Lucas Brugensis, is no proof that the book was ever seen by either of them. Lucas, however, noticed the value of some of the readings, and thus no doubt kept alive the reputation of the book[2].

The mutilation of the second volume must have taken place soon after Stephens used it, but there is no evidence, at least that I am aware of, as to the disappearance of the first, till towards the close of the seventeenth century. Little can be gathered from the curt description of the St. Germain's catalogue of 1677, 'Biblia sacra in quorum fine liber Pastoris sive Hermae mutilus,' though the special mention of the mutilation of the Pastor might seem to support the conjecture that the rest was even then fairly preserved. I believe, however, that such a conjecture would be false; for Richard Simon, writing about 1680, speaks of the book at length[3], and describes it as containing 'but part of the Old Testament with all the New,' nor does he refer to anything which is not contained in it as it stands at present. This acute, but somewhat one-

[1] E. g. a reading is given from 'Ge. o. l. Di. o. l.' for the very next verse after 'apparuerunt herbae virentes' in Prov. xxvii, where the lacuna at present begins.

[2] The *Notationes in Sacra Biblia* of Fr. Lucas Brugensis were printed first in 1579, and reprinted as an appendix to Plantin's splendid folio Bible, Antwerp, 1583, and in the ninth volume of the Critici Sacri. His *Variae lectiones* and *notae* of similar character, but less discursive, were first printed in 1606, and reprinted in the sixth volume of Walton's Polyglot, and to some extent by Sabatier.

[3] R. Simon, *Histoire Critique des Versions du Nouveau Testament,* ch. ix. pp. 106–108, Rotterdam, Leers, 1690 = E. T. pp. 83–85, London, 1692. This book, though only published in 1690, was apparently written about ten years earlier, but not published on account of the censures passed upon the *Critical History of the Old Testament* upon its appearance in Paris.

sided and hasty critic, was much struck with the absence of many of the customary prefaces, and with the subscriptions, which he quotes at length, and proposed to make our book the standard of the Hieronymian text, on account of its supposed freedom from interpolation. He does not however appear to have studied the text except in Stephens' citations. He knows nothing, for instance, of the peculiarity of St. Matthew, which Martianay discovered so soon after, nor of the variations in the other books which Sabatier has brought to light. After Simon the condition of the book is next mentioned in the first volume of the Benedictine St. Jerome (begun by Dom. Ant. Pouget and continued by Martianay), which appeared in 1693. It seems then to have been exactly in its present state. Besides the mutilations, the editors notice that the order of the books of the Old Testament is like that of Reg. 3563, 3564 (see below, p. 56), inasmuch as it separates the genuine Hebrew Canon from the uncanonical books, but interpolates Wisdom and Ecclesiasticus after Canticles[1]. The book is also quoted as an authority in the notes upon the text of Proverbs, i. 10, iii. 14, xv. 28; 1 Chron. xi. 21; 2 Chron. xiii. 3; Neh. i. 1, vii. 69, ix. 7; Esther x. 4 and ad fin. (quoting the subscription on fol. 69); Matt. xxiii. 14; John xxi. 22, 23 (where it reads *sic* and then *si sic*), and Prol. in Epist. Can.; and at the end of the Apocalypse, as a finale to his own work, Martianay adds the subscription *Lege cum pace*, etc., remarking that the New Testament ends with the Epistle to the Hebrews followed by a fragment of the Pastor.

Two years later, in 1695, Martianay published the first instalment of Old-Latin New Testament texts in a small duodecimo volume, now become very scarce[2]. This contained the Gospel according to St. Matthew from

[1] Speaking of the Old Testament the editors say:—'Maior pars nobis periit quum nihil integrum nobis supersit praeter librum Proverbiorum Salomonis et libros Paralipomenon Ezrae et Esther cum obelis in fine uoluminis.' This is not strictly accurate as regards the Proverbs, but is otherwise correct. The passage is to be found in the unpaged *Laus virorum aliquot clarissimorum cum indice manuscriptorum codicum* in vol. i. of Martianay's Jerome, and in vol. ix. p. ciii. of Vallarsi. The latter, I believe, does not reprint Martianay's notes in full—another instance of the necessity of the caution given below, p. xxvi, with regard to Le Long and Masch.

[2] This book consists of two parts, sometimes bound together: (1) *Vulgata antiqua Latina et Itala versio Evangelii secundum Matthaeum e vetustissimis eruta monumentis, illustrata Prolegomenis ac notis, nuncque primum edita* studio et labore D. J. Martianay, Pres. Bni C. S. Mauri, Parisiis apud Antonium Lambin, 1695. (2) *Remarques sur la version Italique de l'Évangile de S. Matthieu qu'on a decouvert dans de fort anciens Manuscrits*, par Dom Jean

a Corbey MS. (ff_1), then numbered Sangerm. 21 [1], with the readings of our MS. in the margin, and the Epistle of St. James from another Corbey MS. numbered Sangerm. 625 [2]. From this collation the readings of our MS. have been hitherto generally quoted, being reprinted by Bianchini, and again in Migne's edition of Eusebius Vercellensis—a good-fortune which they hardly deserved.

Martianay, same publisher and date. Neither of these is in the Bodleian Library, or, as far as I can discover, in any Oxford library, but I have been fortunate enough to secure a copy of the second.

[1] Martianay thus writes at the end of his *Dissertatio:*—'Priorem . . . codicem MS. celebre monasterium antiquae Corbeiae in Francia servavit integrum et immaculatum. Alterum superstitem nobis tribuit monasterii huius sancti Germani a Pratis bibliotheca vetustissima. Ambo hodie adservantur in eadem bibliotheca, Corbeiensis sub numerica nota 21, San Germanensis autem sub numero 15.' The Corbey MS. is now in the Imperial Library at St. Petersburg, where it was taken in 1800 with the rest of Peter Dubrowsky's collection. Dubrowsky was secretary of the Russian embassy at the close of the last century, and used his opportunities during the French Revolution to acquire MSS. stolen from public libraries, especially St. Germain's, about the year 1790—possibly saving them from wanton destruction. See on this subject L. Delisle, *Cabinet des Manuscrits*, etc., ii. pp. 48, 52, 53, Paris, 1874, where a list of many of the MSS. is given, in which however ff_1 does not appear. Tischendorf had remarked that it was at St. Petersburg in his eighth critical edition of the Greek Testament, p. xv. ed. 1869 (and so Scrivener, ed. 2. p. 304). We have recently had the satisfaction of seeing it printed from the original by Mr. John Belsheim, of Christiania—to whose zeal and diligence we owe the texts of the Codex Aureus Holmiensis and the Gigas—together with St. James as given by Martianay (Christiania, T. P. Mallings, 1881). It is described as bound in parchment, and consisting of thirty-nine leaves of parchment, about nine inches (Zoll.) long by six broad, in two columns of nineteen lines each. It seems to be written in a sort of transitional Merovingian hand, with occasional open U-like a's and uncial N's. Martianay gave it over 800 years in 1695, i. e. ascribed it to the ninth century.

[2] Sangerm. 625 afterwards bore the number 717 in Dom Poirier's catalogue. It was one of Dubrowsky's MSS., and is also now at St. Petersburg, numbered Q. v. I. 39. Mr. Belsheim, who was unaware of this fact, and also apparently did not know that the Epistle was reprinted by Sabatier, has reprinted it from Martianay's text. The book is described in Gebhardt and Harnack's Barnabas, p. xxiv, in *Patres Apostolici*, Leipzig, 1878. Originally it contained four treatises: Philastrius on heresies (folios 1–69), (Pseudo) Tertullian on Jewish meats (70–77), and the Epistles of Barnabas in an unique copy of the old Latin Version (77–89), and, lastly, the Epistle of St. James (89–93), but Philastrius is now bound separately. The MS. is in largish 4to., on vellum, having twenty-one lines to a page, and is all written by one hand, said (by Alfred Holder) to be not older than the tenth century. See also K. Gillert *Neues Archiv. der Gesellschaft für ältere deutsche Geschichtskunde*, Hannover, v. 601.

The reader need hardly be reminded that Corbie, or Corbey, on the Somme, near Amiens, in Northern France—the abbey of St. Anschar, Odo of Beauvais, Paschasius Radbertus, Ratramnus, and many others—is different from Corbey or Corvey on the Weser in Saxony, known as the former home of the unique MS. of the first part of the Annals of Tacitus. This latter Corbey was founded from the older house by Adalard the younger in the ninth century. See Delisle, *Cab. des MSS.* ii. p. 104.

Martianay's edition of the Corbey St. Matthew is in itself sufficiently inaccurate, as its recent editor, Mr. Belsheim, has shewn. His collation of our MS. is thus fundamentally vitiated and uncertain, but it fails also in many other places independently of the Corbey MS. I have therefore thought it fair to my readers to give a list of the most important of these defects in Appendix V at the end of this volume. He seems to have neglected transpositions of words almost systematically, and to have thought almost nothing of orthography. There are, for instance, eleven variations from the spelling of the MS. in the unique opening paragraph of the genealogy, which he prints at length, and apparently purposed to edit just as it stood in the original. I have therefore taken no account of mere orthography, but have given the transpositions for the sake of those readers who may wish to correct their editions of Martianay for working purposes.

To continue the history of our book. We have already seen the great expectations which Bentley had formed of its probable value for his edition in his letter to John Walker quoted on page v. Walker's own judgment upon it is contained in a letter dated Paris, Feb. 20th, 1720 (Bentley's *Correspondence*, p. 566), as follows, and will be read with interest as that of a very competent witness:—

'I shall finish to-morrow the collation of the *Germ. Latum*, and I have endeavoured to do it carefully; I find it to be the best of those I have met with, though it differs very often, especially in the Gospels, from all the others; there is not a tenth part of its Varieties marked in Rob. Stephens' edition; I do not collate the Gospel of St. Matthew, because it is in F. Martianay's book, which I hope you have received[1]. If you would have that done too, I desire you would let me know.'

Had Bentley's work been brought to any completion, we should no doubt have heard more of the value of the MS., but after very elaborate preparations—continued more or less till the close of his life—it was suffered gradually to drop. His collections and many of Walker's happily still remain in the library of Trinity College, Cambridge, and are of great importance to students and would-be editors especially in

[1] This of course is the Corbey Gospel, with variants of our MS. described above, p. xxi foll. He mentions sending it 'by a Courier of my Lord Stair's,' in a letter of Dec. 29, 1719; *ibid.* p. 564.

determining the relations of MSS. to one another. Walker's collations are however superior in exactness to his own, and give a much better idea of the MSS. which he consulted [1].

This is not the place to consider at any length the question, which is otherwise a very interesting one, of the causes why Bentley's work was suffered to drop. I will only say that Professor Jebb's suggestion seems to me a very plausible one, that a further knowledge of the Vatican MS. made him feel the weakness of his fundamental principle of an exact verbal correspondence between the Greek and the Latin texts [2]. But it appears to me certain that another and much more potent cause prevented the work from being continued. In the proposals published in 1720 'the learned Mr. John Walker' is named as 'overseer and corrector of the press;' and it is said, 'the issue of it, whether gain or loss, is equally to fall on him and the author.' Professor Jebb has pointed out that he was still collating Greek MSS. in 1732, but he went on at least up to 1735, and with as great diligence as when he began in 1719 [3]. If therefore he had survived Bentley it is almost incredible that the latter would have left his materials to any one else, or that Walker should have made no attempt to use them—seeing what an immense amount of time and pains (the scholar's chief capital) he had embarked in the undertaking. There is no trace of a quarrel, and indeed some of Walker's latest work seems to be included in the collections at Cambridge. What Bentley actually did was to leave his papers to his nephew Richard, who did nothing with them and returned the money to the subscribers [4]. The great critic himself was seized with a paralytic stroke in 1739 and died in 1742, having made his will May 21, 1741 [5].

[1] See Westcott, *Vulgate*, p. 1709, note e on the defects of Bentley's work as a collator. For a list of his MSS. and other information see A. A. Ellis, *Bentleii Critica Sacra*, Camb. 1862.

[2] See R. C. Jebb's *Bentley* in 'English Men of Letters,' pp. 164–168, Lond. 1882. This principle is strongly enunciated in the *Letter to Archbishop Wake*, written April 1716, and in the *Proposals*.

[3] Cp. R. C. Jebb's *Bentley*, p. 163, and the note on Walker's life on the next page. The volume referred to by Jebb is a Greek Testament by Rouiere in small 4to., Genevae, 1620, now numbered Arch. Wake, Gr. 35, at Christ Church. But collations of Walker's are found in a Greek Testament published by Wetstein *as late as* 1735 (Trin. Coll. B 17. 44, 45).

[4] Monk's *Bentley*, vol. ii. p. 415, ed. 1833. Richard Bentley left his uncle's papers in 1786 to the College.

[5] The will is printed by Monk, l. c. 441–3. Neither of the Walkers are mentioned in it.

What became of his coadjutor? This question appears to have been left out of consideration by those who have discussed the subject of Bentley's New Testament, but I have discovered, after some enquiry, that he died Nov. 9, 1741 [1], at the early age of forty-eight, being then Archdeacon of Hereford, Chancellor of St. David's, Dean and Rector of Bocking, Rector of St. Mary Aldermary in the City of London, and Chaplain to George II [2]. He thus predeceased Bentley by about six months. His weak health is noticed in the Paris letters in Bentley's *Correspondence*. The dignities he attained sufficiently show the esteem in which he was held, and all that is known of him tends to prove that he was a man of very delightful character as well as real learning. Bentley it is said was in the habit of calling him "Clarissimus Walker."

[1] See for further details Appendix IV, and cp. *Historical Register* for 1730 (Chronicle, p. 67); Le Neve, *Fasti*, i. 482; *Gentleman's Magazine*, p. 609, 1741.

[2] Dr. John Walker was the son of Thomas Walker of Huddersfield, he and his contemporaries Richard and Samuel being all sons of different fathers. He was educated at Wakefield (Bentley's own school); was Craven Scholar 1712; took his B.A. at Trinity College, 1713; was elected Fellow (with Zachary Pearce and Leonard Thompson) in 1716; M.A. and Socius Major in 1717; and Sublector Tertius in the same year. In 1719–20 he was working for Bentley at Paris, chiefly on Latin MSS. of the New Testament, but including Suetonius. According to Monk he returned from Paris in the latter year, when Bentley's *Proposals* were issued. From Bentley's correspondence we find that he went back to Paris and continued his work, but this time at Greek MSS. The winter of 1721–22 was spent in Brussels, as we learn from a remarkable letter to Archbishop Wake (printed below in Appendix IV), on account of the plague in Paris. He was then in the company of Lord Preston, perhaps as his chaplain. At this time he collated the Antwerp MS. of Arnobius (now apparently at Brussels) and the Corsendonk Greek New Testament, then with the Dominicans, and now in the Imperial Library at Vienna (cursive 3; see below, p. 53 note). He returned to Paris and remained there till 1723. At Lady Day, 1726, he received his last dividend as Fellow. His marriage took place shortly after Jan. 26, 1727–8. On April 25, 1728 he was made D.D. together with Richard Walker (Bentley's stanch Vice-Master) by Royal Commission, and was appointed Archdeacon of Hereford in Feb. 1728–9 by Abp. Wake (under some special arrangement with the Bp. of Hereford) being then the Abp's. domestic chaplain. In 1730 he became rector of St. Mary Aldermary. In 1732 he was still making collations in England, as appears by the note in the volume numbered Arch. Wake, Gr. 35, at Christ Church, which is a copy of the same book, and contains the variants of several of the same MSS., as B. 17. 34 at Trinity College, Cambridge. Arch. W. Gr. 18 has also two leaves of notes in his hand. A long list on a loose sheet of letter-paper in a later hand, which Dr. Ince recently found in the Wake archives at Christ Church, containing (as it seems) a record of Walker's work, proves that he had continued it till after 1735; for it embraces thirteen of Abp. Wake's MSS. which only reached England in that year. See Appendix III, and note 3, p. xxiv. The whole number of separate volumes described in it is sixty, and these be it remembered are all Greek.

The reader it is hoped will pardon this digression on account of the interest of the subject, and the opportunity which it affords me of vindicating both Bentley and Walker from the suspicion of lightly taking up and then as lightly dropping so important a task. Nevertheless I cannot but think that it is discreditable to our country that their work should have so thoroughly failed.

To return to our MS. Le Long's notice of it in 1723 comes next in order. He asserts, as we have seen (p. xviii.), that R. Stephens used the MS. before it was mutilated—a fact which he may have inferred from the readings cited on Stephens' pages, or have learnt from some other source, such as tradition in the library. The latter I think at least possible, as he gives several details about the MSS. of Stephens [1], which are not contained in any printed book with which I am acquainted. I am glad to have this opportunity of calling attention to the value of Le Long's list of MSS., which has been often overlooked by later scholars, owing to the fact that it has not been reprinted by Masch in his later and, in parts, completer edition [2]. We have here a good instance of the fact which is well known to bibliographers, that few 'new and improved' editions entirely supersede the originals. In fact, any one making a list of Vulgate MSS. could probably hardly do better than by starting with this chapter of Le Long.

The last scholars who seem to have used our MS. at first hand, for the text of the Bible, seem to have been the two learned Benedictines of the Congregation of St. Maur, Pierre Sabatier and Simon Mopinot, whose labours form at once a parallel and a contrast to those of our

Professor J. E. B. Mayor tells me that he also contributed notes to Pearce's Cicero *de Officiis*, and to Davies' Cicero *de Natura deorum*, and he has kindly lent me a copy of Arnobius, cum G. Stewechii notis, Duaci 1634, 'with numerous various readings from Collations of the Antwerp and Paris MSS. and with MS. emendations' in his hand, which he bought at W. H. Black's sale, Sotheby, July 28, 1873, art. 25. This is no doubt the collation of which he speaks in his letter to Wake, and one of the volumes left to Dr. Richard Mead. See p. 66, note 1.

[1] For example, he names those used in his edition of 1528 (see below, App. I, p. 47), and tells us that the 'Taurinense exemplar' was from Évreux, besides giving useful references to printed books. His silence about the 'Dionysianum oblongum' and 'latum' agrees with Walker's note, Paris, Feb. 20, 1720, describing his visit to St. Denys with Montfaucon: 'I enquired there for the two MSS. which Rob. Stephens made use of there, which, they tell me, have been either lost or taken from them in the Civil Wars of France which have happened since his time' (Bentley's *Correspondence*, p. 567, Lond. 1842).

[2] Masch gives a curious reason for this omission, tom. i. p. xi. Halae, 1778.

pair of English scholars. They had begun to prepare their edition of the ante-Hieronymian version as early as the year 1716, and already spoke of it by the name of 'Italica' or 'Itala,' which they had learnt from St. Augustine[1]. Their intercourse by letter with Bentley and their personal kindness to Walker, in company with Montfaucon, Thuillier, De la Rue, and Leon Chevallier, is one of the pleasantest and not the least interesting pages in the literary history of the two countries. They were at first inclined to suspect Bentley's plan as likely to interfere with their own; but this suspicion was set at rest by Bentley's explanations and readiness to give help in return by a transcript of the Codex Bezae, seconded by the generous intervention of the great Montfaucon, and by Walker's amiable bearing and scholarly modesty[2]. Bentley rather gratuitously ran the risk of further offence by his characteristic attempt to turn the 'Versio Italica' into a 'Somnium merum,' by correcting the famous text of Augustine '*Itala* caeteris praeferatur *nam* est verborum tenacior cum perspicuitate sententiae' into the tame and spiritless '*illa* caeteris praeferatur *quae*,' etc.[3] But this sally seems to have been taken in good part, and did not lead to any withdrawal of their assistance. Mopinot died very early in their partnership, in the year 1724, and Sabatier was obliged to leave Paris in 1727, on account of the Jansenist troubles, and retired to a sort of exile at Rheims. His work was consequently delayed, and he never saw it published, though he lived to superintend the printing of the first and the greater part of the second volume, before his death in March 1742. At last the book appeared under the patronage of the Duke of Orleans, and under the care of his brethren Ballard and the younger De la Rue, and with a preface by Clemencet. It bears the following title, *Bibliorum sacrorum latinae versiones antiquae seu vetus italica* . . . . opera et studio D. Petri Sabatier, O. S. B., e congregatione S. Mauri. 3 vols. folio, Remis, 1743–1749[4]. It is need-

[1] Thuillier writes to Bentley in 1719, 'Iam tres annos est cum duo e nostris Sodalibus Editionem parant Versionis quae in usu erat antequam Hieronymus de vertendo utroque Testamento cogitaret, quamque Italicam appellant,' *Bentley's Correspondence*, p. 549. The name 'Itala' is found only once in this sense, S. Aug. *de doctrina Christiana*, ii. 15.

[2] Monk's *Bentley*, vol. ii. pp. 123–126, ed. 2, 1833; Bentley's *Correspondence*, pp. 549 foll., 553 foll., 558 foll., 563 foll., 574, 611.

[3] *Correspondence*, pp. 569–572, and Ellis, *Bentleii Critica Sacra*, pp. 157–159.

[4] A short and pathetic account of Sabatier's life and work is given in vol. iii. pp. xxviii,

less to say that, notwithstanding some imperfections, it is a work of the greatest value. Had Bentley belonged to a religious order, or rather had our Colleges fulfilled the intentions of their foundation, his work, like Sabatier's, might have been completed by other hands. It is a melancholy reflexion for an Englishman. But probably there are no instances of such unworldly devotion to sacred literature and such brotherly union in study, in any society of learned men, as were exhibited by the Benedictines of the Congregation of St. Maur [1].

The following notes of the use made of our book by Sabatier may perhaps be useful to students of the old versions of the Bible. He does not seem to have known it when he edited the Chronicles (Paralipomena) and Esdras (Ezra and Nehemiah), which are very inadequately treated and have no MS. readings. It is first mentioned in the introduction to Tobit (i. p. 706), where he notes that it concludes with chap. xiii. verse 2 ('et non est qui effugiat manum eius'). It was used also in Judith (ib. p. 744), but apparently not in Esther. In the introduction to Proverbs Martianay's mention of it is quoted (ii. p. 295), but it does not seem to have been further employed in that book. It is cited in Wisdom x. 1 (where the part which is extant begins) and onwards, but another St. Germain MS. is quoted throughout the book, from which it is difficult or impossible to disentangle its readings [2]. In the text of Sirach our MS. is quoted largely, and perhaps alone of the St. Germain MSS. Solomon's prayer, though mentioned in the Capitulatio, p. 422, taken from MS. Corb. 1, is not printed as it ought to be at the end of

xxix. Cp. De la Rue's *Origen*, vol. iv, Preface, p. 1, 1759, where the editor (the younger De la Rue) says that after Sabatier's death he was sent by his superiors to Rheims to continue the book (which the Duke of Orleans was very anxious to see finished), and spent six whole years upon it, from 1743–1749.

All three volumes bear the date 1743 on the title-page, but there is a note on the last page of the third, 'e prelo exiit hic tomus anno 1749.' The book is perhaps more commonly found as reissued by Francis Didot at Paris with a new title-page dated 1751, but with the same note on the last page.

[1] See for example Herzog, *Theol. Encycl.* ix. 190–197, s. v. Mauriner.

[2] This was apparently Sangerm. 14, mentioned in the notes to the preface to Sirach, p. 423, note g, etc., afterwards numbered 84, and now 11940 in Delisle's catalogue. It contains Prov., Eccles., Cant., Sap. Sol., Sap. Sirach. and Paralipomena, and is one of four volumes, making a complete Old Testament of the 11th cent., now numbered 11938–41.

the book. In the introduction to the first book of Maccabees our MS. is praised highly, and the text is printed from it as far as it is extant, viz. to ch. xiv. 1.

In St. Matthew Sabatier naturally employed our MS. very largely, and sometimes more accurately than Martianay; e.g. he gives the doxology in vi. 13, which Martianay omits[1]. In the body of the text he cites it usually as Sangerm. 1, whence Tischendorf appears to have taken the symbol g_1, by which it is now commonly known. Sabatier's Sangerm. 2 (Tischendorf's g_2) had at that time (as he tells us) no 'nota numerica,' but is now numbered Lat. 13169 in M. Delisle's inventory (cf. Sabatier, iii. p. xxv, middle of page)[2]. Both are quoted throughout the Gospels as well as in St. Matthew, but not in any other books of the New Testament.

Here strangely enough, to the best of my knowledge, ends the past history of the use of this MS. at first hand as far as the Bible is concerned. The fragment of Hermas was looked at by Herm. Zotenberg in 1869 for Hilgenfeld (see Gebhardt and Harnack, Hermae *Pastor*, p. xiv, in *Patres Apostolici*, Lips. 1877), but it does not seem to have been collated by him or others. The reader may wish for a few words with regard to my own work upon the book. I saw it and made notes of it first in the winter of 1881–2, and again in 1882–3; and on the occasion of the latter visit partly copied and partly collated the text of St. Matthew for this edition, and collated St. Mark and St. Luke with the help of Walker's previous work, leaving the remainder of the New Testament for another opportunity. On my return to England the remainder of St. Matthew was written out, with the help of a kind friend, from the collations which I had made, and then set up in type; and

[1] The words of the *monitum*, p. xxxiv, are however misleading, and look as if the writer was not Sabatier himself. A reason is being given why the Corbey 21 and the St. Germain 15 are set aside for the later Colbertinus 4051 from which the Gospels are printed—'Primum quidem integra quatuor Evangelia complectitur, cum codices Corbeiensis et San Germanensis nonnisi unum Matthaei Evangelium exhibeant.' This is true of the Corbey MS., but of course very confusing as regards our own.

[2] It was numbered 1199 in the catalogue of 1735. The readings which M. Kohler has compared for me sufficiently prove the identification. Φ‡Ias (*sic*) Matt. i. 9; abimmatu ii. 16; et consurgens accepit, ib. 21. It is a tenth cent. MS. of 166 leaves of vellum, about 9 inches by 6, with Letter to Damasus, Prologue, Prefaces, Capitula, Canons and Capitulare Evangeliorum de circulo anni. It is a mixed text with many old readings.

was afterwards carefully revised for me by M. Ch. Kohler with the MS. itself. He was also good enough to revise in the same way the section relating to the contents. I believe that by the aid of his keen eye and minute patience a high degree of accuracy has been secured; but I know by experience that absolute correctness, if not unattainable, is hardly ever attained. In fact, in some cases the distinction of the first and second hands is likely always to remain a problem. However, I believe that inaccuracies which may still exist are of very slight moment, and not such as will affect the use of the text for critical purposes. I shall (it is unnecessary to say) be much obliged to any scholar who will point out real blunders or imperfections of this or any other kind.

§ 6. *Character of the text of St. Matthew.* Before proceeding to discuss this point it will be desirable to state in what sense the terms 'Old-Latin' and 'Italian' and other cognate phrases are used. I have called this series 'Old-Latin Biblical texts,' meaning thereby that the books included in it are texts current before, or independent of, St. Jerome's revision of the New Testament, and re-translation of the Old at the end of the fourth century. Some scholars have adopted the term 'ante-Hieronymian,' practically in the same sense; but it appears awkward and cumbersome, and 'Old-Latin' is now in process of general adoption. Since the Council of Trent Hieronymian texts have usually been called 'Vulgate,' though the word was used in a different sense by St. Jerome [1], and even by Martianay [2]. Old-Latin texts then, as distinguished from Vulgate, mean all early Latin versions of the Bible which are not Hieronymian, of whatever date the MSS. may be which contain them, or in whatever country they were current. They are divided by Dr. Hort [3] (whose authority is very weighty) into three groups: *first*, 'African,' agreeing generally with the quotations of Tertullian and Cyprian; *secondly*, 'European,' probably based on a distinct version or versions current in Western Europe, and especially in North Italy; and, *thirdly*,

[1] See Westcott, *Vulgate*, p. 1689 foll. St. Jerome by 'Vulgata editio' means the LXX in its uncorrected form and the old Latin translation of it. The Council of Trent call Jerome's version 'vetus et vulgata editio,' and thus stamped the modern usage of the term.

[2] Cp. above, p. xix.

[3] Westcott and Hort's *Greek Testament, Introduction*, pp. 78–84, Macmillan, 1881.

'Italian' (or 'Italic') agreeing to a great extent with the text which is found in many of St. Augustine's writings, and probably of the type which he refers to in his single laudatory notice (*de doctrina Christiana*, ii. 15). These last 'are evidently due,' says Dr. Hort (p. 79, § 110), 'to various revisions of the European text, made partly to bring it into accord with such Greek MSS. as chanced to be available, partly to give the Latinity a smoother and more customary aspect.'

To the *first* or *African* class he assigns the Palatine Gospels of Vienna (*e*), and the Bobbio Gospels of Turin (*k*), the latter of which I hope to re-edit in this series—ten palimpsest leaves of the Acts [1] (Paris, Lat. 6400 *G*=*h*), and two of the Apocalypse (same MS.).

In the *European* class he puts down ten Gospels, which are presumably the following: 1. Vercellensis (*a*), 2. Fragmenta Curiensia (a_2 ed. Ranke), 3. Veronensis (*b*), 4. Colbertinus (*c*), 5. Corbeiensis Parisiensis (*ff* or ff_2, Lat. 17225), 6. Claromontanus Vaticanus (*h* ed. Mai), 7. Vindobonensis (*i*), 8. Saretianus or Sarzannensis (*j*, still unedited), 9. Sangallensis (*n*), and 10. Dublinensis (*r*, ed. T. K. Abbott). We are also fortunate in possessing in the Gigas Holmiensis, recently edited by J. Belsheim, complete 'European' texts of the Acts and Apocalypse (*g* or *γ*); with fragments of the Acts (g_2—at Milan—and *s*). The Epistle of St. James in the Corbey MS. at St. Petersburg (see p. xxii. note 2) is also conjecturally assigned to this class.

In the *Italian* group Dr. Hort classes two MSS. of the Gospels, Brixianus (*f*) and Monacensis (*q*)—the latter to be edited, I hope, in this series. In the Catholic Epistles he conjecturally places with these the Frisingen fragments of the Epistles of 1 and 2 Peter and 1 John (*q*), and more decidedly the other Frisingen fragments of the Pauline Epistles, all of which were published by Ziegler (r_1 r_2), as well as the Gottvicensis (fragg. Rom. Gal. r_3) published by Rönsch.

It will be observed that our text, as well as several others usually classed as old Latin, such as Corbeiensis Petropolitanus (ff_1), Sangermanensis 2 (g_2=Paris Lat. 13169) [2], Rhedigerianus (*l*) are omitted from this enumeration. Dr. Hort speaks rather cautiously of this class, but concludes that they are certainly in most cases and not improbably in

[1] Olim Reg. 5367. Cp. Sabatier on Acts iii. 2 foll.

[2] I am inclined to accept Dr. Hort's judgment for these two MSS., especially the latter.

all 'monuments of the process . . . by which old-Latin readings, chiefly European, but in a few cases African, found their way into texts fundamentally Hieronymic' (ib. p. 82, § 114). In other words, he inclines to regard all these as mixed texts, i. e. texts with a Vulgate base, into which Old-Latin readings have been introduced. He is not here considering the bilingual or Graeco-Latin texts which belong to a different class, nor does he express any opinion as to the 'British' texts, except so far as the Dublin *r* is included in his European class. But he probably would class these all as mixed.

Is our St. Matthew then based on a Vulgate text? This is a nice question, and one that I will not undertake to determine *ex cathedra*. My readers are probably aware that there is considerable variety of opinion on such points, and that Dr. Ziegler, for instance, speaks of Brixianus as 'mit Bestandtheilen der Vulgata untermischt,' while Drs. Westcott and Hort (with others) call it, as I believe rightly, 'Italian[1].'

Without therefore presuming to dogmatize I would offer the following remarks: That there is a mixture of a certain kind, in parts at least of our MS., is clear from the emphatic words of the editor already noticed (fol. 69 above, pp. x, xiv). They can only mean that he took different classes of MSS. and made an eclectic text by excerpting now a piece from one and now a piece from another. That he supposed himself to be generally following St. Jerome is also clear from the same subscription and from that on fol. 187, while the fact that he gives the Eusebio-Ammonian sections and canons is in itself sufficient, I imagine, to prove the use of a Hieronymian MS. of some kind in the Gospels.

The process of mixture has also been here and there so careless that we have sometimes double renderings, sometimes inconsistencies and inequalities, on the very surface of the text. These 'conflations' are occasionally striking—though a common phenomenon in Old-Latin MSS. Thus the same Greek word is twice rendered in v. 11 (Beati estis cum *uos odio habuerint* homines, *maledicent*, et persequentur), and vi. 2

[1] *Die Lat. Bibelübersetzungen von Hieronymus*, etc., p. 108, München, 1879. I have not examined it thoroughly enough to assert that it contains no Vulgate readings. Mr. J. Belsheim in 1878 published the Stockholm codex aureus (Christiania, P. T. Mallings) as ante-Hieronymian, but he would probably now acquiesce in the general judgment which classes it as 'mixed,' that is based on a Hieronymian text with many old readings.

(in synagogis *et in plateis*, *et in uicis*). In xxv. 6 there is a twofold rendering (ecce sponsus *est*, *uenit*), representing a variation in the Greek text, and in iii. 5 there is a grammatical inequality arising from the mixture of two Latin texts (tunc exiebant ad eum *ex Hierusolymis et omnis Iudaea*, a combination of readings of Vercellensis and Brixianus).

Neither of these cases however necessarily implies the use of a Hieronymian MS. and the first *pro tanto* excludes it, inasmuch as St. Jerome there reads 'Beati estis cum *maledixerint uobis* et persecuti uos fuerint,' using a third phrase for the one Greek word.

In order therefore to ascertain the character of the text more decidedly it is necessary to compare it with the different types of text, Vulgate, Italian, and European, to which it has most general similarity. This I have done throughout a number of chapters in different parts of the book, and more thoroughly and minutely in the Fifth Chapter. The results of this comparison may be stated numerically.

In chapter v. there are forty-eight verses. In eight verses (3, 6, 8, 10, 26, 27, 35, 36) the three types of text coincide with G in the three representative MSS. which I compared with our book, viz. Amiatinus for the Vulgate, Brixianus for the Italian, and Veronensis (and once or twice Colbertinus) for the European. In the remaining forty verses there are at least seventy-six places in which G varies from one or other or all of the three[1]. These may be thus divided :—

Peculiar readings, in which G stands alone	18
Readings in which it has a distinctly Vulgate type	3
" " " Italian type	2
" " " European type	27
Neutral readings in which it agrees with the Vulgate and Italian type . .	10
" " " " " Vulgate and European type	7
" " " " " Old Latin (Italian and European)	8
Doubtful	1
Total	76

It will be seen, then, that the possible Old-Latin element is extremely large, that is to say, about ninety-six per cent. (only three readings in seventy-five being distinctly Vulgate), while the distinctly Old-Latin

[1] I believe that I omitted to count one or two 'neutral' readings.

element is about seventy-three per cent.; and the distinctly European element is far larger than either of the other two. The proportions probably vary in other chapters. In some, such as the first and the fourth, there are I believe no distinctly Vulgate readings, while in others there are more than here. But I think that if the whole book were examined the general result would be found the same, with probably a larger proportion of distinctly Italian readings than there happens to be in this chapter. I conclude from this examination that the basis of our book was not a Hieronymian text, but a mixture of the Italian and European texts, which was corrected occasionally by the Vulgate, but has a large peculiar element, perhaps drawn from several MSS.

A few specimens of the distinctly Vulgate readings are enough to prove that our book was corrected from St. Jerome's text. Such are

ii. 16. *quoniam inlusus esset* instead of *quod delusus esset*, brix.; *quoniam delusus est*, ueron. colb.
23. *per prophetas* instead of *per prophetam*, O. L.

iii. 3. *qui dictus est* „ *de quo dictum est*, O. L.
9. *potest* deus „ *potens est* deus, O. L.

v. 42. *Omni qui petit a te da ei*, a conflation of the Vulgate *Qui petit a te da ei* with the Old-Latin *Omni petenti te da* or *da ei*.
44. his qui *oderunt* uos instead of *odiunt*, O. L.
72. *salutaueritis* „ *salutatis*, O. L.

xv. 8. *populus hic labiis me honorat* against *plebs haec labiis me honorat*, uerc. colb.; *plebs haec labiis me diligit*, uer.; *ad propinquat mihi populus hic ore suo et labiis me honorat*, brix.

xv. 17. *secreto*[1] against *in uia seorsum*, uerc. colb.; *om.* corb. 1. 2 ueron.; *seorsum in uia*, brix. clar.

xxi. 7. *et eum desuper sedere fecerunt* with g_2 against *et sedebat super eum*, uerc. (ut uidetur) uer. corb. 1. pal. *et sedit super eum*, brix. mon. clar.
ib. 37. *filium suum* against *filium suum unicum*, uerc. uer. corb. 1. 2 clar.; *filium suum unigenitum*, brix.

[1] Bianchini quotes S. Hilary (in *Matt.* col. 708 e) as reading *secreto*, but it appears from Sabatier that it is the reading only of some (six) MSS. of that father. It is probably a Vulgate reading interpolated into his text.

xxi. 44. *conteret* against the omission of the word by uerc. uer. corb. 1. 2 and *comminuet* brix. clar.

xxiv. 42. *omit* 'duo in lecto (*or* lecto uno), unus assumetur et unus relinquetur' which is found in most O. L. texts.

xxv. 14. the scribe began to write '*peregre* proficiscens' (as in brix.), but erased the *pe* to agree with the Vulgate text.

xxvii. 41. 'cum scribis *et senioribus*' (with g_2 corb. 1) against *et Pharisaeis* uerc. uer. colb. corb. 2 clar. mon. gat. and *et senioribus Pharisaeis* brix.

ib. 55. *om.* 'uidentes' (with corb. 1 and rhedig.) which is found in the mass of O.L. MSS. and is part of the Greek text. This is a striking proof of Vulgate influence.

xxviii. 3. *sicut nix* against *uelut nix* colb.; *candida sicut nix* uerc. uer. brix. corb. 1. 2 clar.

The Vulgate corrections however are not enough to prove a Vulgate base for our text. They bear but a small proportion to the mass which is of a distinctly Old-Latin type, and a very small one to the Old-Latin and neutral type combined. So much I think proved, but I have not been able to satisfy myself on a more difficult question.

It is very hard to estimate the amount and to ascertain the sources of the peculiar readings, found in neither Vulgate, European, or Italian MSS. The following are specimens of such readings with a few remarks upon their relations to other texts.

The most noticeable of these peculiarities is probably the opening paragraph in which the generations from Adam to Abraham are prefixed to the genealogy. They are arranged in the style of St. Matthew, except that *Deus fecit Adam* is naturally employed for *Deus genuit Adam*. This section is apparently unique. Martianay remarks about it that it must have been drawn up after St. Jerome, since it is based on his version of Genesis from the Hebrew and not on that taken from the LXX (*Remarques*, p. vi). It is curious however that it agrees neither with Genesis nor with S. Luke. The list coincides indeed with Genesis x. 24, against St. Luke, in omitting *Cainan*, son of *Arphaxad*, but the spelling *Salath* (for *Sale*) is found in neither source, while *Ragau* agrees with S. Luke against *Reu* of Genesis. The curious variations of spelling

Mathusalem Matusala, *Phalech Palech*, and the remarkable confusion of j and g in 'Maleleel *ienuit Gereth Jareth ienuit* Enoch[1]' seem to show a process of mixture even in this peculiar section, and suggest that it was the composition of our scribe, not a copy from any existing document.

It seems indeed as if the genealogy was treated with greater freedom than the rest of the text as being in some sense outside the Gospel. Many MSS., both British[2] and continental, make a new departure at 'Christi autem generatio sic erat' often with large and elaborate initials; and there is also an addition after verse 17 'Omnes itaque generationes ab Abraham usque ad aduentum Ihu Christi generationes sunt xlii' in some O. L. and Vulgate MSS.

In the ordinary genealogy we notice two remarkable omissions agreeing with the African MS. k. These are the words *et Zara de Thamar* (which however are added in the margin, by a second hand), and *rex* in verse 6, which is also omitted by g_2, by Foroiuliensis and the Gospels of St. Martin of Tours. In i. 20 the reading 'apparuit *Joseph in somnis* dicens (*in somnis Joseph* g_2) appears in Irenaeus iii. 9, but not I believe in other MSS.

In iv. 23, we have *curans* (with the Marmoutier Gospels, my E, and the Codex Bezae) for O. L. and Vulgate *sanans*, and ib. 24 *fama* for *opinio*. In chapter v I have already quoted one unique reading. Others which are rare and characteristic, if not always unique, are 19, *qui enim* (with Bigotianus) for *qui ergo*; 21, *dictum est* for *dictum est antiquis*; 24, *aufer*^{es} (*offer* Bigotianus) for *offers* or *offeres*; 25, *aduersarius tuus* for *aduersarius*; 28, *quod* for *quoniam* or *quia* and *concupiscendam* (also S. Martin and Mac Regol) for *concupiscendum*; 30, *quam quod totum* for *quam totum*; 33, *iurabis* for *peierabis* or *periurabis*; 37, quod autem *amplius* est (*his amplius*, Mac Regol) for quod autem *his abundantius* est or something of the sort; 39, *in maxillam tuam dexteram* for *in dextera maxilla tua* etc.; 42, ne *auertas te ab eo* for ne *auertaris* or ne *auertaris te*; 44, pro eis qui *uos persecuntur* et *calumniantur uobis* for some form of the participles; 46, *habetis* (with Corpus Oxon) for *habebitis*

[1] On this see below, p. xxxix.

[2] The Lindisfarne MS. (B. M. Cotton Nero D. iv) actually begins the Gospel *Incipit Euangelii Genealogia Mathei* and inserts the words *Incipit Euangelium secundum Mattheum* before verse 18.

and *haec* for *hoc*; 47, *et gentes* for *ethnici* (vg), *et gentiles* (brix.), *et ethnici* (veron.). Some of these are trifling, but in nearly every case all who have studied the subject will agree that the scribe had MS. authority before him.

In viii. 2 the second hand has the strange gloss *nomine Iairus* after *centurio*, which I have found nowhere else.

In xiii. 50, fletus *oculorum* appears to be unique, and so does xix. 5 et *benedixit* for et *dixit*. The addition in xviii. 20, 'non enim sunt congregati in nomine meo inter quos ego non sum' appears to be found only in the Greek and Latin of the Codex Bezae (D and d).

There are also several striking omissions, not found generally either in European, Italian, or Vulgate MS., which are perhaps even more certain evidence of a critic's hand. The passage in xii. 31, about blasphemy against the Holy Spirit, can hardly be reckoned here, noticeable as it is, for it is absent also from uerc. rhedig. and for. as well as seven Greek MSS.; but the following are more uncommon.

In xiv. 11, the clause 'puella autem adtullit matri suae' is omitted by the first hand and inserted in the lower margin. This omission is I believe unique, yet it can hardly be supposed accidental.

In x. 19, the words 'dabitur enim uobis in illa hora quid loquamini' are omitted with the African Bobbio MS. (k), Floriacensis (a lectionary quoted by Sabatier) and the first hand of Harl. 1775, as well as in twelve Greek MSS.

In xxii. 37, our MS. stands alone in giving only the two clauses 'in toto corde tua, et in tota anima tua' where the O. L. and Vulgate generally add 'et in (ex) tota mente tua,' Colb. having 'et in omni uirtute tua,' and Pal. something quite different and consisting of four clauses. It is possible that this may be an omission *per homoeoteleuton*, but not I think probable.

In xxiii. 35, the words 'fili Barachiae' are added by a later hand in a narrow space only calculated to hold six letters. Tischendorf only quotes three Greek MSS. as omitting these words, one of which is the first hand of the Codex Sinaiticus. Westcott and Hort quote besides Cod. Sin. at least four cursives, three of them lectionaries (*Notes on Select Readings*, p. 17). In the Gospel of the Nazarenes according to Jerome the words were replaced by 'Son of Joiada' (S. Hieron. ad loc.).

This reading of our MS. was not observed either by Martianay or Sabatier, yet it is one of the most important in the book.

In xxvii. 35, it omits the words 'ut impleretur quod dictum est per prophetam Diuiserunt sibi uestimenta mea et super uestem meam miserunt sortem' which are found with slight variations in many O. L. and Vulgate MSS. including Amiatinus, but are rightly omitted from the text. This is I believe one of the cases where the text of Amiatinus has been interpolated.

What the source or sources may be from which these readings are derived I have little means of judging. Besides African readings and some found only in the Codex Bezae, there are others which are unique as far as our present knowledge goes. The correspondence in peculiar readings with supposed Gallican texts, such as the Petersburg Corbey St. Matthew, and the Marmoutier and Tours Gospels, is hardly enough to point to a distinct Gallican recension, the great majority of the places in which they agree throughout the book being common to them with one or other of the European or Italian MSS. Bigotianus, a Vulgate MS., has many striking resemblances in small points, and so have some of the Irish texts. As for S. Germ. 2. (13,169) it is a distinctly mixed text, in which our MS. has possibly been used for a source. I hope that some light may be thrown upon these points by further study.

The orthography of our MS. is curious and, when the subject has been more thoroughly worked out, may perhaps lead to some conclusions as to the region where it was written. The confusion of *a* and *u* which appears on nearly every page, especially in terminations, points to an original probably in Merovingian characters, in which those letters were very like one another—as they are also in Lombard and Visigothic hands. It is just possible that Corb. 1 itself, which is written in a sort of Merovingian hand, may have been one of the sources of our MS., but I incline to doubt it, and to suppose that it is based on a similar book freer from Vulgate influence and itself resulting, as I have suggested, from a mixture of the European and Italian texts.

The following are some of the more striking peculiarities of spelling, not usually observed throughout but mixed up with the ordinary forms. In the vowels we have *aedere*, *aepulari*, *Pharesaeus*, *aduliscens*

(for *adulescens*, the usual form of good MSS.), *uindo*, *dinarius*, *prumptus* (usually).

A and *u* are, as we have said, constantly confused in terminations, and so are *e* and *i*, *o* and *u*. In fact the whole vowel system seems to have been strangely out of order, confusions of *a* and *i* (xv. 3 tr*i*ditionem, xix. 9 forn*a*cationis, xxiv. 31 ill*a*s) of *a* and *e* (iii. 11 quid*a*m, viii. 22 virtut*a*s, xiii. 12 d*e*bitur) and of *i* and *u* (ix. 23 tum*i*ltuantem, xiii. 30 *i*traque, xviii. 29 cum seru*i*s for cumseruus, xxiv. 31 uent*u*s) not being uncommon, as well as strange misspellings, such as *deobeo* (for debeo), *manduscans*, and others noted at the bottom of the page.

The consonants do not call for a great deal of remark. Of the gutturals *c* is frequently confused with *t* before *i*, as in vi. 16 *fatiem*, *fatio* (very frequent) and on the other hand iii. 11 *forcior*, xxvi. 8 *perdicio*. *G* is confused, as we have seen, with *j* (*i*) in the opening paragraph, and we may add in i. 20 *congugem*, xii. 29 *gugum*. It also appears to have had a very slight sound between two vowels, being often omitted in *tetii* (ix. 21, 29, xiv. 35, xx. 34), and so in xxvii. 31 *crucifierent*, cp. xiv. 25 *uilia* for *uigilia* and *dinus* for *dignus* in Luke xii. 16. A similar approach to the laziness of modern pronunciation is observable in xii. 16 *ditum* for *dictum*, vii. 16 *aude* for *aut de*, xv. 28 *repondens* for *respondens*, xv. 27 *mesa* for *mensa*, xvi. 25 *proter* for *propter*, xxi. 16 *fió* for *filio*, xxii. 16 *est* for *es*, and xxv. 24 *no* for *non*. The forms *angullus* (for *angelus*), *adtullit*, *fater* for *frater*, *quomo* for *quomodo*, *occiosus* for *otiosus*, may also be noted as less common solecisms. The scribe was also especially careless in leaving out syllables, as *antecebat* for *antecedebat*, *iustia* for *iustitia*, *genima* for *genimina*, *iniquitem* for *iniquitatem*. He more rarely adds them as in *Solomono*, *initiata*.

More important and better known forms are *absconsus* (side by side with *absconditus*), *thensaurus*, etc. with *thesaurus*, etc., and *nequa*. The latter is not a mistake for *nequam* but an old indeclinable noun, which is found also in Vercellensis, Veronensis, Brixianus, and Corb. 1, and is acknowledged by Charisius in a passage which is generally wrongly quoted[1]. The right text is (as emended by Cauchius from a MS.

[1] Charis, *Inst. Gr.* I. p. 39 as emended in Keil's edition *addenda*, p. 608. The printed texts have 'adiecta *m* littera *nequam hominis propositum habent*,' as if Charisius objected to the form *nequam*, which is absurd. The word is (falsely) declined in Vercellensis, Luke vi. 35 'super ingratos et *nequas*.'

or MSS.) 'Commune trium generum in *a* unum uenit *nequa.* Idem istud et singulari et plurali numero monoptoton est. Propter quod multum errant qui dicunt adiecta *e* littera *nequae hominis propositum habere.*'

§ 7. *Note on punctuation.* I will conclude with a few words on the punctuation of the MS. and on ancient punctuation in general. The subject has apparently received little attention from scholars, but M. Henry Omont promises some day to publish a dissertation on the subject, which will no doubt give a full and exact account of what can be concluded about it. A short conversation with him first introduced me to the elementary notions of the subject.

Latin punctuation is obviously founded on two signs, the comma and the point. But while the comma, with us, is used to mark off a short clause, and a point a long one, or a whole sentence, in MSS. (like the one before us and I believe in general) the reverse is the case. When our present system was introduced I have not yet observed.

In the punctuation of the ninth century the shortest stop (answering to our comma) is the low point (.), the Greek ὑποστιγμή. Next in length to it is the middle point, at the same height above the line as the centre, for instance, of the letter o (·), the μέση στιγμή. Slightly longer, and answering to our colon or semicolon, is the superior point (˙) at the level of the top, for instance, of an o. This answers in form to the Greek τελεία στιγμή, which, however, was originally a full stop rather than a colon[1].

In our MS. the distinction between the middle and the superior point can hardly have been observed: so that I have neglected it in printing.

The comma (,) appears to be of Latin origin, and answers to our period at the end of a simple sentence. It is usually placed, as in our modern printing, with its head on the line, but is sometimes found slightly above it.

[1] These three signs are attributed to the famous Alexandrian grammarian Aristophanes of Byzantium: see Kühner, *Ausführliche Gr. Grammatik.* § 92. I. p. 276, ed. 1869.

The point and comma united answer to our full stop at the end of a paragraph, and the combination forms the longest pause in general use. It is found almost indifferently with low, middle, and superior points (., ·, ;). Besides this we often find a combination of two or three points with a comma at the end of a paragraph (.; ·,· .;. ·.·, etc.) in slightly varying positions. I do not think this is more than a matter of taste, just as we sometimes find words divided in inscriptions by one or by two or three points placed vertically.

Such I believe to have been the original punctuation of the book, though it is never quite easy to say how far such a thing proceeds absolutely from the first hand. Besides this system there are traces of another slightly different, in which the comma is represented by a line slightly inclining to the right, /, generally straight but sometimes a little curved, which sometimes stands alone, sometimes starts above or beside a point, ./ or ·/. This appears rarely after the third chapter, and was probably the work of a second hand, which was not sufficiently energetic to pursue the task. I only noticed one mark of interrogation (ii. 2) which is not very unlike the modern form.

So far seems pretty certain. But when we enquire for the origin of this system we pass into the region of theory. I venture to offer the following suggestion as a contribution to the question.

Originally the point was used in inscriptions to divide words from one another, but when words were properly spaced it was unnecessary to put it between every word. It was only then used to mark where the end of a line should come, in writing out a passage in stichi of unequal length. The point in this way might either be used in a MS. in uncials, which it was desired to transcribe into stichi, or in a cursive MS. which was transcribed from stichi. The Bobbio St. Mark and St. Matthew at Turin, in uncials probably of the fifth century, is thus divided by points, with a space generally left where we should nowadays put a full stop, and a larger letter to mark the beginning of a paragraph. It is very carelessly done, but this seems to be the idea. The comma is a natural sign to mark the close of a sentence. It seems to have been originally a straight or slightly curved line | or). It appears, I believe, not unfrequently in uncial MSS. more in the form of a ˀ opposite the centre of the letters.

Let us take an instance of a MS. in stichi, the Codex Amiatinus. This is how the opening paragraph in St. John is written:—

IN PRINCIPIO ERAT UERBUM
    ET UERBUM ERAT APUD $\overline{\text{DM}}$
    ET $\overline{\text{DS}}$ ERAT UERBUM
HOC ERAT IN PRINCIPIO APUD $\overline{\text{DM}}$
OMNIA PER IPSUM FACTA SUNT
ET SINE IPSO FACTUM EST NIHIL
QUOD FACTUM EST
    IN IPSO UITA ERAT
ET UITA ERAT LUX HOMINUM
ET LUX IN TENEBRIS LUCET
ET TENEBRAE EAM NON COM
    PREHENDERUNT

FUIT HOMO MISSUS A $\overline{\text{DO}}$
    CUI NOMEN ERAT IOHANNES

This would be written out on my principle, putting low or superior points according to the sense:—

In principio erat uerbum · et uerbum erat apud deum · et deus erat uerbum, Hoc erat in principio apud deum, Omnia per ipsum facta sunt, Et sine ipso factum est nihil, Quod factum est . in ipso uita erat, Et uita erat lux hominum, Et lux in tenebris lucet, Et tenebrae eam non comprehenderunt;

Fuit homo missus a deo . cui nomen erat Iohannes, etc.

To translate this into modern spelling it is only necessary to substitute a comma for every low point and a colon for every superior one, and a point for every comma and semicolon. It is clear that the scribe intended to connect 'Quod factum est' with 'in ipso uita erat,' as the largest number of early Latin (as well as Greek) MSS. do. Tischendorf and Tregelles, strange to say, both overlook this, or rather point the sentence wrongly.

I have now to thank the many kind friends, new and old, in many places, at home and abroad, who have helped me in this book. It has cost me no little (though mostly very pleasant) labour, but I could

have scarcely done anything without their assistance[1]. To name them all would be difficult, but I must specially thank those at Paris, and in particular Messieurs Léopold Delisle and Henry Omont, who have made me feel that the courtesy and learning of the Benedictines, so much appreciated by my predecessor John Walker, have descended to worthy representatives. May they have quieter days than Sabatier, and as generous hands to help them if they should need it; may their work be as useful as his, and may my smaller undertakings, by God's blessing, have a happier issue than that of the great Cambridge scholars of the last century.

JOHN WORDSWORTH.

ORIEL LODGINGS, ROCHESTER,
St. Matthew's Day, 1883.

[1] The facts about Dr. John Walker have been collected with the help of several Cambridge friends, especially Professor J. E. B. Mayor, Mr. Aldis Wright, Dr. Luard, and my brother.

MONITUM.

Codicis numerus hodie est Paris. Lat. 11553. Fuit Roberto Stephano et Ri. Bentleio Germanum latum: deinde Sangermanensis 15 (ut Martianaeo, Sabatario, Ricardo Simoni et Le Long), postea 86.

Io. Walkero est μ; Sabatario Sangerm. 1. in euangeliis, inde Tischendorfio et auctoribus historiae rei criticae Noui Testamenti g_1; mihi G in editione Oxoniensi Noui Testamenti Hieronymiani.

Uerba uel litterae quae uncis simplicibus includuntur [sic], in codice extant inter lineas fere ab eadem manu uel a correctore eiusdem aetatis addita. Quae tamen uncis duplicibus inseruntur [[sic]], uerba denotant in margine addita, a manu uel eadem uel paulo recentiori. Capitulorum uero usitatorum numeri in margine nostro positi, et uncis inclusi, a manu multo recentiori sunt forsan saeculi decimi quinti. Numeri canonum uel capitulorum lunulis inclusi, ut (4 . 10) etc., aut absunt a codice aut perperam notati sunt a scriptore.

Quae litteris inclinatis uel italicis, quas dicimus, exprimuntur, scripturae uitia denotant, ex mera scriptoris incuria orta et a me emendata. Plurima tamen reliqui quae uel aetatis consuetudini uel scriptoris indoli congruere uidebantur. Talia sunt *ae* et *e*, *e* et *i*, *o* et *u*, *o* et *au* passim commutata, *fatio* etc. pro *facio* etc., *tetii* pro *tetigi*, *cumseruus* pro *conseruus*, et similia. De his et aliis uitiis, passim obuiis, plura uideas in Prolegomenis.

Punctus in textu . . . . indicant rasuram tot litterarum.

Punctuationem codicis quantum potui expressi. Plura uidesis in Prolegomenis.

Textum manus primae secutus sum nisi ubi in margine aliter notatum est, sed nomina propria litteris maioribus insigniui et contractiones usitatas pro *deus* &c. *per*, *prae*, *pro*, *-que*, *-bus*, *-ur*, et *-m* finali explicui. Uersuum numeros in legentium commodum addidi, et ad editionem Bibliorum in 8°. R. Stephani A. D. 1555 accommodaui.

Fol. 92. CAPITULATIO EUĀGELII SECUDŪ MATHEUM

I NATIUITAS XPI IN BETHLEEM IUDEAE

·II· Magi munera offerunt et infantes interficiuntur

·III· Regressio Ihu ex Aegypto in Nazareth

·IIII· De baptismo Iohannis i[n] Iordanem et Xpi baptisma

·V· Ubi diabolus temptat Ihm et ieiunauit Ihs quadraginta diebus et noctibus ·

·VI· Ubi Iohannes traditus est et secessit Ihs Capharnaum ·

·VII· Ubi Petrum et Andream pescatores conuocat

·VIII· De beatitudine et cetera mandata · ad discipulos loquitur

·VIIII· Non uenit Ihs soluere legem sed adimplere .

·X· Non moechandum

·XI· De dilectione inimicorum ·

·XII· De elemosẏnis · nesciat sinistra tua · quid faciat dextera tua ·

·XIII· In ieiuniis non contristandum et in oratione non multum loquendū et de thesaurū in cælo

·XIIII· Nemo potest duobus dominis seruire et de uolatilia cæli · et de sollicitudinem diei ·

·XV· De festucam et trabem in oculo · de margaritas non mittændas ante porcos

·XVI· Intrate per angustam portam et cauete a falsis prophetis ·

·XVII· Non omnis qui dicit mihi dn̄e dn̄e intrauit in regnum caelorum ; et de domum ædificatam supra petrā et arenā ·

·XVIII· Descendens Ihs montem leprosum mundauit ;

·XVIIII· Ubi puerū centurionis Ihs saluum fecit .

·XX· Ubi socrum Petri a febribus liberauit

·XXI· Ubi quidam dixit magister sequar te et alio dixit Ihs sequere me · et in nauicula dormiens excitatur a discipulis .

·XXII· In terra Gerasenorum legionem demoniorum eicit :

·XXIII· Ubi paraliticū iussit ire cū lecto ; et matheū uocat de theloneum.

·XXIIII· Non egent sani medicū sed male habentes .

·XXV· Non ieiunant fili sponsi . quamdiu . cum illis · est sponsus .

·XXVI· Ubi mulier a profluuio sanguinis sanatur & filia principis a morte resuscitatur ;

·XXVII· Ubi cecis oculos aperit ./ et surdum et mutum demonium eicit ;:

·XXVIII· F. 92 . 2 } Messis multa operarii autem pauci · & dat apostolis curandi potestatem .

·XXVIIII· Nomina apostulorum inponit et misit cum omne doctrinam ·

·XXX· Si uos persecuntur in unam ciuitatē fugite in aliam

·XXXI· Qui diligit patrem aut matrem super me non est me dignus

·XXXII· Iohannis ad Ihm de carcerem misit et Ihs de Iohannem ad turbas loquitur lex et prophetae usquae ad Iohannem ·

·XXXIII· Ubi inproperat Corozain et Bethsa[i]de ciuitatib , .·.

·XXXIIII· Confiteor tibi dne pater qui abscondisti hec a sapientibus et reuelasti ea · paruulis

·XXXV· Ubi discipuli spicas euellent sabbati

·XXXVI· Ubi manum aridam sanauit et ominem a demonio cecum et mutum curauit .

·XXXVII· Ubi scribe et Pharesęi si[g]nū petunt ab eo .

·XXXVIII· Mater tua et fratres tui foris stant dicunt ad Ihm.

·XXXVIIII· Sedens in nauicula Ihs turbis parabulas exponit · de semen super petram & in spinis & in bonam terram seminatum .

·XL· De zizania . in triticum & de granum sinapis · et de fermentum

·XLI· De thesauro absconso in agro & de bona margarita & de recia missa in mare .

·XLII· De Iohan[n]is caput in disco & de quinque panibus et duobus piscibus in . . . . quinque milia hominum.

·XLIII· Ubi supra mare ambulat et Petrum mergentem eleuat

·XLIIII· In terrā Gennesar multi curati sunt · tangentes fimbriam eius

·XLV· De manus lauandas et de his quę de ore exeunt quia quoinquinant non quę intrant

·XLVI· Ubi filia . . . . mulieris Cananeæ a dæmonio curauit ·

·XLVII· De septem panes et paucos pisces . in quinque . milia uirorū & Sadducei petunt ab Ihu signum de fermento Pharisaeorum ·

·XLVIII· De episcopatum Petri . supra petram

·XLVIIII· Ubi dicit Ihs si quis uult post me uenire tollat crucem suā · et sequatur me .

·L· Ubi in montem cu*m* Mosen & Elian apparet et puerum lunaticum sanat & de fidem dicit sicut granum sinapis

·LI· Didragma dicit Petro reddere · & de staterem qui fuit in ore piscis .

·LII· De humilitate sicut puerum de manu & pede & oculo eruendo & de oue erratica ·

·LIII· } **Fol. 92 B** } De correctione fratrum et indulgeri debere alterutrum

·LIIII· De eo qui cumseruum suum propter dinarios centum suffocat

·LV· Uxorem non debere demitti & de spadonibus

·LVI· De infant . . es quorum manus inposuit . et de diuitem quod difficile introiuit in regnū caelorū

·LVII· & erun[t] p[rimi] nouissimi . & nouissimi primi ·

·LVIII· De filiis Zebedei et de minimo maiores fieri

·LVIIII· De duobus caecis secus uiam sedentibus

·LX· Et Ihs sedit super pullum asinæ et nummularios eicit de templo

·LXI· De arbore ficus quae aruit & homo qui filios suos in uineam mittit & parabolam dicit de publicanis et meretricibus ;

·LXII· De uineam locatam colonis ubi interficiunt missus ad se & inuitati contempnunt uenire ad nuptias

·LXIII· Reddite quæ d̅i sunt d̅o & quæ sunt Caesaris Cæsari

·LXIIII· De muliere quem septem fratres habuerunt uxorem & discipulos interrogat de Xp̅m̅ cuius filius sit .

·LXV· Quae Pharesæi dicunt ut fiant se[d] quæ fatiunt non fiant .

·LXVI· De proselyto de iuramento de camelo & culice de c*a*lice [MS. culice] et catino lauando de monumentis dealbatis & de monumentis prophetarū

·LXVII· Hierusalē hierusalē quæ interficis prophetas .

·LXVIII· De pseudox̅p̅o proximare diem nouissimum & brevitate temporum et pseudoprophetas

·LXVIIII· De decem uirginibus et de thalenta

·LXX· De segregatione ouium et hedorum

·LXXI· De muliere quæ unguento perfudit caput I̅h̅u̅

·LXXII· Et dicit I̅h̅s̅ ad discipulos suos quod unus eum traderet & sacramentū corporis et sanguinis [sui] d̅i̅c̅ .

·LXXIII· Petro dicit quod ter eum negaturus esset . & oratio I̅h̅u̅ ad patrem & Petrus tercio negat & lacrimatur . & ubi Iudas laqueo se suspendit & de agrum figuli & de pasionē I̅h̅u̅ ;

·LXXIIII· De resurrectionem I̅h̅u̅ . itemq ; mandata et doctrina eius de baptisma

EXPLI*CIT* CAPITULATIO S*ECUN*D*UM* MATTHEU*M*.

[Sequuntur capitulationes in Marcum Lucam et Iohannem.]

Fol. 94. B.

Initium Euangelii Secundum Matth*eu*m

DS FECIT ADAM Adam genuit Seth Seth genuit Enos Enos genuit Cainan
Cainan genuit Maleleæl Maleleel ienuit Gereth Iareth ienuit Enoch Enoch
genuit Mathusalem Matusala genuit Lamech Lamech genuit Noe Noe genuit
Sem Sem genuit Arfaxat Arfaxat genuit Salath Salath genuit Eber Eber genuit
Phalech Palech genuit Ragau Ragau genuit Seruch Seruch genuit Nachor
Nachor genuit Thara Thara genuit Abraham
([I]) 1 LIBER GENERATIONIS IHU XPI [filii David] FILI[i] ABRAHAM
(1.3) 2 Abraham genuit Isaac Isaac ge[nu]it Iacob; Iacob genuit Iudam et
fratres eius; 3 Iudas autem genuit Phares [[et Zara de Thamar;]] P[h]ares
autem . genuit Ezsrhon ; Ezsrhom autem genuit Aram ; 4 Aram autem . genuit
Aminadab ; Aminadab autem . genuit Naason :; Naason autem genuit Salmon.
5 Salmon [autem] genuit Boos ex Rachab · Boos autem . genuit Obeth ex Ruth ;
Obeth autem genuit Iesse ; 6 Iesse autem genuit Dauid [regem]. Dauid [[autem]]
genuit Solomonem · ex ea qu*e* fuit Uriae ; 7 Solomon autem genuit Roboam Roboas
autem . genuit Abiuth · Abiuth [autem] genuit Asaph · 8 Asaph autem . genuit
Iosaphath ; Iosaphat autem . genuit Ioram · Ioram [autem] . genuit Oziam ·
9 Ozias autem genuit Ioatham . Ioathas . autem genuit Achas · Achas [autem]
genuit Ezechiam · 10 Ezechias autem genuit Manassem · Manasses autem genuit
Āmos · Āmos autem genuit Iosiam · 11 Iosias [autem] genuit Iechoniam et fratres
eius in transmigratione Babyllonis ; 12 et post transmigrationem Babylonis .
Iechonias genuit Salathiel · Salathiæl autem genuit Zorobabel · 13 Zorobabel
[autem] genuit Abiuth ; Abiuth autem genuit Eliachim · Eliachim [autem] genuit
Azor · 14 Azor autem . genuit Sadoch · Sadoch autem genuit Achim · Ach[i]m
[autem] . genuit Eliam · 15 Elium autem . . . . genuit Eleazarum ; El[e]azar
autem genuit Mattham · Mattham autem . genuit Iacob · 16 Iacob autem genuit
Ioseph cui disponsata uirgo Maria · genuit Ihm qui uocatur Xps ·
(2.10) 17 Omnes ergo generationes ab Abraham usque ad Dauid · generationes ·XIIII· et a

I. *sectiones* 1, 2, 3, 10, 11 *non notantur in Cod.* 4. :; *in rasura.* 5. Booz, Rahab, Booz, *corrector.* 6. Salomonem *corrector.* | qui *m. p.* que *corrector.* | Roboas *m. p.* Roboā *corrector.* 9. Achaz *bis corrector.* 11. Babylonis *corrector.* 14, 15. Eliachim *bis corrector pro* Eliam *et* Elium. 15. Elazar *secundo loco m. p.* Matthan *bis corrector.* 16. *In margine* [u]irum Marię de qua [n]at' est Ihs.

Dauid usque ad transmigrationem Babyllonis . generationes ·XIIII· et a trans-
migratione Babyllonis · usque ad Xpm · generationes ·X·IIII ;
F.94.B.2. [18] XPI AUTEM GENERATIO SIC ERAT CUM ESSET DESPONSATA MATER EIUS MARIA IOSEPH
(3.5) ANTEQUAM CONUENIRENT INUENTA EST IN UTERO HABENS DE SPU SCO
(4.10) [19] IOSEPH autem uir eius cum esset homo iustus et nollet eam traducere uoluit
*t*acite illam dimittere, [20] Hec eo cogitante ecce angullus dni apparuit Ioseph in
somnis dicens / Ioseph fili Dauid noli timere accipere Mariam congugem tuam ;
quod enim ex ea nascetur de spu sco est ; [21] Pariet autem filium et uocabit
nomen eius Ihm · ipse enim saluum fatiet populum suum a peccatis eorum ;
[22] Hoc autem totum factum est ut adimpleretur quod dictum est a dno per
Esaiam prophetam dicentem ; [23] Ecce uirgo in utero concipiet et pariet filium
et uocabunt nomen eius Emanuhel · quod est interpretatum nobiscum deus ;
[24] Exsurgens autem Ioseph a somno fecit sicut praecepit ei angelus dni et accepit
coniugem suam [25] et non cognouit eam donec peperit filium · et uocauit nomen
eius Ihm ;
[II.] II. CUM ERGO NATUS ESSET IHS IN BETHLEM ciuitatem Iudaeae in diebus Herodis regis ;
Ecce magi ab oriente uenerunt in Hierusolima [2] dicentes · ubi est qui natus est
rex Iudaeorum ? uidimus enim stellam eius in orientem et uenimus adorare eum,
[3] Audiens autem Herodes rex turbatus est et omnis Hieresolima cum illo ; [4] Et
congregauit omnes principes sacerdotum et scribas populi et interrogauit ab eis
ubi nascitur Xps,
(5.7) [5] At illi dixerunt in Bethlem Iudæ sic enim scriptum est per prophetam ; [6] Et tu
Bethleem Iudeæ non es minima inter principes Iuda ·/ ex te enim exiet
6.10 principes qui regat populum meum Isrl, [7] Tunc Herodes occulte uocauit
magos ; et diligenter exquisiuit ab eis tempus qua[n]do apparuit eis stella ;
[8] Et misit eos in Bethlem dicens · ite et interrogate diligenter de puero et
cum inueneritis renuntiate mihi ut et ego ueniam et adorem eum / [9] qui cum
audissent regem abierunt, Et ecce stella quam uiderunt in orientem ante-
F. 95. ce*de*bat eos usque dum uenit et stetit supra puerum ; [10] Uidentes autem || stellam
gauisi sunt gaudio magno ualde, [11] Et intrantes [in] domum inuenerunt puerum
cum Maria matrem eius / et procedentes adorauerunt eum,
Et apertis thesauris suis optulerunt ei munera · AURUM THUS ET MURRAM · [12] Et
admoniti in somnis ne redirent ad Herodem per aliam uiam reuersi sunt in
suam regionem, [13] Qui cum recessisent . ecce angelus dni apparuit Ioseph in
somnis dicens / surge et accipe puerum et matrem eius et fuge *in* Aegyptum
et esto ibi usquæ dum dicam tibi ;

19. MS. 5 *et nihil infra.* MS. eacite. II. 5. MS. 6 . 7. 9. MS. antecebat.
13. ad *ut uidetur m.p.* in *corrector.*

Futurum est enim ut Herodes quaerat puerum istum perdere, 14 Surgens autem
Ioseph accepit puerum et matrem eius nocte et abiit in Aegyptum 15 et erat ibi
usque ad consumationem Herodis / ut adimpleretur quod dictum est a dn̄o
per prophetam dicentem ; Ex Aegypto uocaui filium meum /
16 Tunc Herodis ut uidit qm̄ inlusus est a magis iratus est ualde et mit[t]ens
occidet omnes pueros qui erant in Bethleem Iudææ et omnibus regionibus eius
a bimatu et infra secundum tempus quod exquesierat a magis, 17 Tunc ad-
impletum est quod dictum est per Hieremiam prophetam dicentem ; 18 Uox in
Rama audita est ploratus et ululatus multus Rachel plorans filios suos / et
noluit consolari quia non sunt ;
III. 19 Defuncto autem herode æcce ; angelus dn̄i apparuit Ioseph in somnis in
Ægypto 20 dicens ; Surge et accipe puerum et matrem eius et uade in terram
Is̄l . defuncti sunt enim qui querebant animam pueri perdere, 21 Et surgens
accepit puerum et matrem eius et uenit in terram Isr̄al / 22 Audiens autem
quod Archela[u]s regnaret in Iudęam pro Herode patri suo timuit illuc ire ;
Et admonitus in somnis secessit in partes Gallileæ 23 et uenit et habitauit in
ciuitatem quę uocatur Nazareth ut adimpleretur quod dictum est per prophetas,
qn̄m Nazareus uocabitur ;
[III.] IIII. 7 . 3 In illis diebus uenit iohannes baptista praedicans in deserto Iudeæ 2 et dicens
8 . 1 penitentiam agite adpropinquauit enim regnum . . caelorum / 3 hic est enim
de quo dictum est per Isaiam prophetam dicentem., Uox clamantes in deserto
(9 . 6) parate uiam dn̄i rectas facite semitas eius, 4 Ipse autem Iohannes habuit
uestimentum suum de pillis camelorum · et zona pellic[i]a super lumbos eius ;
Aesca autem eius erat locustae et mel siluestrae, 5 Tunc exiebant ad eum ex
Hierusolymis et omnis Iudaea et omnes qui morabantur circa Iordanem con-
F. 95. 2. fitentes peccata sua 6 et baptizantur ab illo in Iordanem · | 7 Uidens autem
(10 . 5) Iohannes multos Pharisaeorum et Sudducaeorum uenientes ad baptismum
suum dixit eis, Progenies uiperarum quis ostendit uobis fugire ab ira futura
8 facite ergo fructum dignum penitentiae 9 et nolite præferre uos dicentes
patrem habemus Abraham, Dico enim uobis qn̄m potest deus de lapidibus
istis suscitare filios Abrahę / 10 iam enim securis ad radices arborum posita
est, Omnis ergo arbor quae non facit fructum bonum exciditur et in ignem
(11 . 1) mittitur ; 11 Ego qui*de*m baptizo uos in aquam in pænitentiam qui autem post
me uenit forcior me est cuius non sum dignus calciamenta portare ipse uos
(12 . 5) baptizauit sp̄u sc̄o et igni, 12 Habens uentilabrum in manum suam et per-
mundauit aream suam et congregauit [tritticum in] horreum suum paleas

16. regionibus regionibus MS. III. 2. dī *erasum post* regnum. 4. MS. 8 . 6.
11. quidam MS. 12. 11 . 5 MS. suam *m.p. sed* m̄ *postea erasum est.*

13.10 autem conburet igni inextinguibili; [13] Tunc uenit Ihs a Galilea · in Iordanem
ad Iohannem ut baptizaretur ab eo [14] et prohibebat eum Iohannes dicens .
ego a te d*e*beo baptizar*i* et tu uenis ad me, [15] Re*s*pondens autem Ihs dixit
e[i] sine modo sic enim decet nos implere omnem iustitiam ./ Tunc dimisit
14.1 eum; [16] Et cum baptizaretur Ihs lumen magnum fulgebat de aqua · ita ut
timerent omnes qui congregati erant · et baptizato Ihu confestim ascendit de
aqua · et ecce aperti sunt ei caeli · et uidit spm dei descendentem de caelo
sicut columbam uenientem in ipsum; [17] Et ecce uox de caelis ad eum dicens
hic est filius meus dilectus in quo bene placui ipsum audite.
[IIII] V. 15.2 | 16.5 TUNC IHS DUCTUS EST IN DESERTO ab spu ut temptaretur a diabulo; [2] Et cum
ieiunas[s]et quadraginta diebus et quadraginta noctibus postea esuriit, [3] Et
accessit ad eum temptator et dixit illi · si filius dei es dic ut lapides isti
panes fiant; [4] Cui respondens Ihs dixit scriptum est non in pane tantum
uiuet homo set in omni uerbo dei., [5] Tunc adsumpsit eum diabolus in scam
ciuitatem et statuit eum supra pinnam templi [6] et dixit ei si filius dei es mitte te
deorsum ./. scriptum est enim qnm angelis suis mandauit de te ut in ma*ni*bus
tollant te ne forte offendas a lapide pedem tuum; [7] Ait illi iterum Ihs scribtum
est ·/ Non temptabis dnm deum tuum; [8] Iterum adsumpsit eum diabolus in mon-
tem excelsum ualde et ostendit illi omnia regna mundi · et honorem eorum · [9] et
dixit illi; Hec omnia tibi dabo si procidens adoraueris me, [10] Tunc dixit ei
Ihs uade retro satanas . scribtum est enim dnm deum tuum adorabis et illi soli
(17.6) seruies; [11] Tunc discessit || ab eo diabolus et ecce angeli accesserunt et
F. 95. B. ministrabant ei;
VI. 18.4 [12] CUM AUDISET AUTEM IHS QUOD IOHANNES traditus est secessit in Galileam.
(19.7) [13] Et relicta ciuitate Nazareth uenit et habitauit in Capharnaum maritimam in
finibus Zabulon et Neptalim [14] ut impleretur quod dictum est per Esaiam
prophetām, [15] Terra Zabulum et terra Neptalim uiam maris · trans Iordanem
Galileae gentium; [16] Populus qui sedebat in tenebris lucem uiderunt magnam .
20.6 qui sedebat in region*e* umbrę mortis lux orta est illis, [17] Exinde coepit Ihs
praedicare et dicere penitentiam agite adpropinquauit enim regnum caelorum.
VII. [18] CUM TRANSIRET AUTEM IUXTA MARE Galileae uidit duos fratres Simonem qui dicitur
Petrus . et Andream fratrem eius mittentes retiam in mare er*a*nt enim pes-
21.2 catores, [19] Et ait illis uenite post me et fatiam uos fieri p*i*scator*e*s hominum;
(22.2) [20] At illi continuo relictis retiis suis secuti sunt eum; [21] Et procedens inde uidit
alios duos fratres · Iacobum Zebedaei · et Iohannem fratrem eius in nauiculam

14. deobeo baptizare MS. 15. repondens MS. IV. 1. v *appositus est paulo superius.*
2. cum cum MS. 3. a *in rasura in uoce* temptator. 6. mabus MS. 11. 17.6 *om.* MS.
13. 19.7 *om.* MS. 15. Zabulum *m.p.* Zabulon *corrector.* 16. regionē MS. 17. caeloꝝ.
18. erunt MS. 19. pescatoris MS. *sed correctum.* 20. 22.6 MS.

cum Zebedęo patre ipsorum refitientes retia sua et uocauit eos ,ʳ [22] Illi autem
23.1 relictis retiis suis et patre suo secuti sunt eum; [23] Et circuibat Ihs totam
Galilęam docens in synagog[is] eorum et praedicans euangelium regni · et
curans omnem languorem et omnem infirmitatem in populo; [24] Et abiit fama
eius in totam Syriam ./ et obtulerunt ei omnes male habentes uariis languoribus
et tormentis conpræhensos et qui demonia habebant et lunaticos . et paralyticos
et omnes curauit . [25] et sequębantur eum turbe multae de Galilæ*a* et Deca-
populi · et ab Hierosolymis et a Iudæa · et trans Iordanem;

[V.] VIII. (24.10) Uidens autem ihs turbas ascendit in montem et cum sedisset accesserunt ad
25.5 eum disciPuli eius, [2] Et aperuit os suum et docebat eos dicens; [3] Beati
(26.10) pauperes spu qm ipsorum est regnum caelorum, [4] Beati mansueti qnm ipsi
(27.5) possidebunt terram; [5] Beati qui lugent qnm ipsi consolabuntur, [6] Beati qui
28.5 esuriunt et siciunt iustitiam qnm ipsi saturabuntur, [7] Beati misericordes qm
29.10 ipsis miserebitur deus. [8] Beati mundo corde qm ipsi deum uidebunt, [9] Beati
pacifici qnm fili dei uocabuntur, [10] Beati qui persecutionem patiuntur
30.5 propter iustitiam qm ipsorum est regnum caelorum., [11] Beati estis cum uos
odio habuerint homines maledicent . et persequentur et dicent omnem malum
aduersum uos propter iusti*ti*am.

F. 95. B. 2. [12] Gaudete et exultate qnm merces uestra copiosa est | in caelis sic enim persecuti
sunt et prophetas qu[i] er*a*nt ante uos; Nolite gaudere cum benedixerint uos
(31.2) omnes homines sic enim faciebant pseudoprophetis patres eorum; [13] Uos
estis sal terrę quod si sal æuanierit in quo salietur ad nihilum ualet nisi
(32.2) ut mittatur foras et conculcetur ab hominibus; [14] Uos estis lux mundi huius
non potest ciuitas abscondi supra montem posita [15] neque accendunt lucernam
et ponunt eam sub modium sed supra candelabrum . ut luceat omnibus qui in
domo sunt, [16] Sic luceat lux uestra coram hominibus .;. ut uideantur opera
uestra bona et magnificent patrem uestrum qui in cælis est.

VIIII. 33.10 [17] Nolite putare qnm ueni soluere legem aut prophetas non ueni soluere sed
34.5 adimplere, [18] Amen dico uobis donec transeat caelum et terra iota unum aut
35.10 unus apex non praeteribit a lege donec [hæc] omnia fiunt ;: [19] Qui enim
soluerit unum de mandatis istis minimis et docuerit sic homines minimus
uocabitur in regn*o* caelorum, Qui autem fecerit et docuerit sic magnus
uocabitur in regno caelorum; [20] Dico enim uobis quia nisi abundauerit
iustitia uestra plus quam scribarum et Pharisaeorum non *in*trabitis in regnum

23. synagoga *m.p.* 25. Galilææ MS. V. 1. 24.5 MS. 4. 26.5. 5. 27.10. 6. -ati qui esuriunt *in rasura.* 11. omnem malum *in rasura.* iustiā MS. 12. 31. 1 MS. persecunti MS. 13. æuanierit MS. *et* 'uan' *in rasura. Omittuntur sectiones* 31 . 2 et 32 . 2. 16. uideantur, *m.p.* uideant *corrector.* 18. fiant *corrector.* 19. regnum *m.p. sed eadem uidetur correxisse.* 20. trabitis MS.

caelorum; [21] Audistis quia dictum est non occides . qui autem occiderit reus
erit iudicio; [22] Ego autem dico uobis quod omnes qui irascitur fratri . . su[o].
sine causa · reus erit iudicio, Qui autem dixer*i*t fratri suo racha · reus erit
concilio; qui autem dixerit fatue reus erit gehennae ignis, [23] Si ergo offeris
munus tuu*m* ad altarem ẹt ibi rememoratus fueris quia frater tuus habet
aliquid aduersum. [24] relinque ibi munus tuum ante altare et uade prius recon-
36.5 ciliare fratri tuo et tunc ueniens aufer[es] munus tuum; [25] Esto consentiens
aduersorio tuo cito dum es cum illo in uia ne forte tradat te aduersarius tuus
iudici et iudex tradat te ministro . et in carcerem mittaris [26] Amen dico tibi ·
non exies inde donec reddas nouisimam quadrantem. ,

X. (37.10) [27] Audistis quia dictum es*t* antiquis non moechaberis, [28] Ego autem dico uobis
quod omnis qui uiderit mulierem ad concupiscendam eam iam moechatus est
eam in corde suo; [29] Quod si oculus tuus dexter scandilazat te erue eum et
proice abs te; Expedit enim tibi ut pereat unum membrorum tuorum quam
quod totum corpus tuum heat in gehennam; [30] Et si dextera m*an*us tua
scandalizat te abscide eam et proice abs te · expedit enim tibi ut pereat unum
menbrorum tuorum quam totum corpus tuum eat in gehennam ·, [31] Dictum est
autem quicumque dimiserit uxorem suam det illi repudium

F. 96. [32] Ego autem dico uobis quicumque dimiserit uxorem suam excepta fornicationis
causa facit eam moechari et qui dimis*sam* duxerit moechatur;

[33] Iterum [au]distis quia dictum est antiquis non iurabis sed reddes dn̄o iuramenta
tua; [34] Ego autem dico uobis non iurare omnino neque per caelum quia thro-
nus dei est / [35] Neque per terram quia scabyllum est pedum eius · neque per
Hierosolymam quia ciuitas est magni regis . [36] Neque per caput tuum iuraueris
quia non potes unum capillum album facere aut nigrum.

[37] Si[t] autem sermo uester est est · et non non · quod autem amplius est a malo
est, [38] Audistis quia dictum est oculum pro oculo dentem pro dentem,

38.5 [39] Ego autem dico uobis non resestere malum; Sed si quis te percusserit in maxil-
lam tuam dexteram praebe illi et sinistram . [40] Et ei qui uult tecum iudicio
39.10 contendere et [t]unicam tuam tollere dimitte ei et palleum; [41] Et quicumque te
angariauerit mille passus uade cum illo adhuc alia duo [42] Omni qui petit a te
da ei et uolenti mutuari . a te ne auertas te ab eo;

XI. 40.5 [43] Audistis quia dictum est diliges priximum tuum et odies inimicum tūum;
[44] Ego autem dico uobis diligite inimicos uestros benefacite his qui oderunt
uos . et orate pro eis qui uos persecuntur et calumniantur uobis [45] ut sitis filii

22. fratrem suum *m. p.* dixerat MS. 23. munus tuus *m.p.* m. tuū *uoluit corrector sed non deleuit* s. adversum *sic, sine* te. 26. nouisimam MS. 27. 37 MS. es MS. 30. mus *sine correctione* MS. 31. det illi repudium *in rasura.* 32. -sam *in rasura.* 41. adh- *in rasura.*

patris uestri qui in caelis est; Qui solem suum oriri iubet super bonus et malos
41 . 5 et pluit super iustus et iniustus; [46] Si enim diligitis eos qui uos diligunt quam
mercedem habetis . nonne et publicani haec fatiunt; [47] Et si salutaueritis fratres
uestros tantum quid ampl[i]us fac[i]tis nonne et gentes hec fatiunt, [48] Estote
[VI.] 42 . 10 ergo et uos perfecti sicut pater uester qui in caelis est perfectus est, | Atendite
autem ne iustitiam uestram faciatis coram hominibus ut uideamini ab eis
alioquin mercedem non habebitis . aput patrem uestrum qui in caelis est,
XII. [2] Cum ergo facis elimosynam Noli tuba canere ante te sicut hypocritę faciunt
in synagogis et in plateis et in uicis ut honorificentur ab hominibus; Amen
dico uobis perceperunt mercedem suam; [3] Te autem fatientem elymosinam
nesciat manus tua · sinistra quid fatiat dextera tua [4] ut sit elymosina tua in
absconso; Et pater tuus qui uidet in absconso reddet tibi inpalam .,
43 . 5 [7] Orantes autem nolite multum loqui sicut ethnici fatiunt putant enim quod in
multoloquio exaudiantur; [8] nolite ergo similare eis scit enim pater uester quid
uobis opus sit ante quam petatis ab eo [9] sic ergo orabitis eum;
F. 96. 2. PATER NOSTER QUI ES IN CAELIS | scificetur nomen tuum [10] ueniat
regnum tuum fiat uoluntas tua sicut in caelo et in terra [11] panem nostrum
cotidianum da nobis hodie . [12] et dimitte nobis debita nostra · sicut et nos
dimittimus debitoribus nostris · [13] Et ne inducas nos in temptatione sed libera
nos a malo; qnm tuum est regnum . et uirtus et gloria in sæcula;
44 . 6 [14] Si enim demiseritis hominibus peccata eorum dimittet uobis et pater uester qui
in caelis est delicta uestra; [15] Si autem non demiseritis hominibus nec pater
uester dimittet uobis peccata uestra;
XIII. 45 . 10 [16] Cum autem ieiunatis nolite fieri sicut hypocritae tristes exterminant enim
fatiem su*am* ut pareant hominibus ieiunantes; Amen dico uobis quia receperunt
mercedem suam . [17] Uos autem cum ieiunatis ungite capita uestra et fatiem
uestram lauate [18] ut non uideamini hominibus ieiunantes . Sed patri uestro qui
est in abscondito et pater uester qui uidit in absconso reddet uobis in pallam;
[19] Nolite thesaurizare uobis thensaurus in terram ubi erugo et tinea exterminant
46 . 5 et ubi fures effodiunt et furantur [20] Thensaurizate autem uobis thensauros in
caelo ubi neque erugo neque tinea exterminat . et ubi fures non effodiunt et
furantur [21] ubi enim fuerit thensaurus tuus ibi erit et cor tuum,
47 . 5 [22] Lucerna corporis tui est oculus tuus, Si ergo oculus tuus simplex fuerit totum
corpus tuum lucidum erit, [23] Si autem oculus tuus nequa fuerit totum corpus

45. bonus MS. | iustus MS. | iniustus *m.p.* -tos *corrector.* 48. Atendite MS.
VI. 7. multoloquio *m.p.* multi- *corrector.* 9. e//um *rasura unius litterae.* 10. tu//um.
16. suus *m.p.* suas *corrector.* 18. (est in) abscondito *m.p.* absconso *corrector.*
19. thensaurus MS.

tuum tenebrosum erit; si ergo lumen quod in te est tenebrae sunt ipsae
tenebrę quante s*unt*
XIIII. 48.(5) [24] Nemo potest duobus dn̄is seruire Aut enim unum odiet et alterum diliget aut
enim . . unum patietur et alterum contempnet Non potestis deo seruire et
(49.5) mammone; [25] Ideo dico uobis nec cogitetis in corde uestro quid manducetis
aut quid bibatis · Neque corpor*i* uestro quid induamini; Nonne anima uestra
plus est quam esca · et corpus plus est quam indumentum; [26] Respi[ci]te
uolatilia caeli qn̄m non serunt nęque metunt neque congregant in horrea · et
pater uester caelestes pascet illa; Nonne magis uos plures estis illis multo;
[27] Quis autem uestrum cogitans potest adicere ad staturam suam cubitum unum ·
[28] et de uestimento quid soliciti estis; Considerate lilia agri quomodo crescunt
non laborant neque neunt, [29] Dico autem uobis nec Solomon in omni gloria sua
coopertus est sicut unum ex istis; [30] Si enim fenum agri quod hodie est et cras
in ignem mittetur deus sic uestit quanto magis uos modicae fidaei; [31] Nolite
F.96.B. ergo solliciti esse dicentes . ‖ Quid manducabimus aut quid bibemus aut quid
operiemur; [32] Omnia enim haec gentes quaer*u*nt, Scit autem pater uester
quo[d] horum omnium indigetis, [33] Quaerite ergo primum regnum dei . et
iustitiam eius . et hec omnia prestabuntur uobis · [34] ne ergo cogitaueritis de
crastinum. crastinus enim dies ipse pro se cogitabit sufficit diei malitia sua;
[VII.] 50.2 [1] Nolite iudicare ut non iudicemini · [2] in quo enim iudic*i*o iudicaueritis iudicabitur
de uobis . et in qua mensura mensi fueritis eadem remetietur uobis;:
·XV· 51.5 [3] Quid autem uides fistucam in oculo fratres tui et trabem in oculo tuo non
uides . [4] Aut quomodo dices fratri tuo sine eiciam festucam de oculo tuo . et
ecce trabis est in oculo tuo; [5] Hypocrita eice primum trabem de oculo tuo . et
52.10 tunc uidebis eicere festucam de oculo fratris tui; [6] Nolite dare sc̄m canibus
neque miseritis margaritas uestras ante porcos Ne forte conculcent eas pedibus
53.5 suis et conuersi corrumpant uos; [7] Petite et dabitur uobis quaerite et inuenietis
pulsate et aperietur uobis [8] Omnes enim qui petit accepit et qui q*ue*rit inuenit .
et pulsanti aperietur [9] aut quid ex uobis homo a quo petit filius eius . panem
numquid lapidem porriget ei . [10] aut si piscem petit numquid serpentem por-
riget ei; [11] Si ergo uos cum sitis mali nostis bona data dare filiis uestris quanto
54.5 magis pater uester qui in caelis est dabit bona petentibus se ., [12] Omnia ergo
quaecumque uultis bona · ut fati*a*nt uobis homines ita et uos fa*ci*te illis ., hec
est enim lex et prophetę
XVI. 55.5 [13] Intrate per angustam portam quia lata porta et spatiosa est uia quae ducit ad

23. s̄ MS. 25. corporis uestro MS. 32. quaerant MS.
VII. 1. iudio MS. 8. q;//rit MS. 12. fatiunt MS. fate MS.

perditionem et multi sunt qui intrant per eam 14 Quam angusta est porta [et
56.10 arta] uia quae ducit ad uitam et pauci sunt qui inueniunt eam; 15 Adtendite
uobis a falsis prophetis qui ueniu*n*t ad uos in uestitu ouium intus autem sunt
57.5 lupi rapaces ./ 16 a fructibus eorum cognuscetis eos, Numquid colligunt de
(58.5) spinis uuas . au*t* de tribulis ficos 17 sic omnis bona arbor bonos fructos facit .
mala autem arbor malos fructos facit, 18 Non potest arbor bona malos fructos
facere neque arbor mala bonos fructus facere; 19 Omnis ergo arbor quae non
facit fructum bonum excidetur et in ignem mittetur . 20 Itaque ex fructibus
eorum cognuscetis eos .;

XVII. 59.3 21 Non omnis qui dicit mihi dn̄e dn̄e intro[i]bit in regnum caelorum sed hi qui
F.96.B.2. fatiunt | uoluntatem patris mei qui in caelis est ipsi intrabunt in regnum cae-
60.5 lorum; 22 Multi dicent mihi in illa diæ dn̄e dn̄e nonne in nomine tuo prophe-
tauimus . et in tuo nomine uirtut*e*s multas fecimus; 23 Et tunc dicam illis quia
61.5 non noui uos discedite a me qui operamini iniquit*a*tem; 24 Omnis ergo qui
audit uerba mea et facit ea similis est uiro sapienti qui aedificauit dom*u*m
suam supra petram; 25 discendit pluuia flauerunt uenti . aduenerunt flumina · et
offenderunt in domum illam et non cecidit fundat*a* enim erat supr*a petram*;
26 Et omnis qui audit uerba mea hec et non facit ea · similis est uiro stulto qui
ędificauit domum suam supra harenam maris . 27 descendit pluuia flauerunt
uenti · aduenerunt flumina · et offenderunt in domum illam et cecidit et facta
est ruina eius magna;

XVIII. 62.2 28 Et factum est cum consummasset Ih̄s uerba hec · admirabantur turbe supra
d..octrinam eius; 29 Erat enim docens eos quasi potestatem habe[ns] · non sicut
[VIII.] 63.2 scribe æorum et Pharesei; 1 Et descendente [e]o de monte secutae sunt eum
turbae multae, 2 Et ecce quidam leprosus ueniens adorabit eum dicens . dn̄e
si uis potes me mundare . 3 Et extendens Ih̄s manum tetigit eum dicens uolo
mundare . et confestim mundata est lepra eius 4 Et ait illi Ih̄s uide nemini
dixeris . sed uade ostende te sacerdoti . et offeris munus quod praecepit Moyses
in testimonium illis; :

XVIIII. 64.3 5 Post haec autem cum introisset Capharnaum accessit ad eum quidam centurio
[[nomine Iairus;]] rogans eum 6 et dicens, Dn̄e puer meus iacet in domo
paralyticus et male torquetur; 7 Ait illi Ih̄s ego ueniens curabo eum; 8 Et
respondens centurio dixit illi [dn̄e non sum dignus ut intres sub] tectum meum .
sed tantum dic uerbo et sanabitur puer meus, 9 Nam et ego homo sum sub

15. ueniut MS. 16. aude MS. 18. bonos fructus *m.p. ut uidetur.* fructos *corrector.*
22. uirtutas MS. 23. iniquitem MS. 24. domom *m.p.* domum *corrector.*
25. fundatu MS. suprā MS. 26. super *corrector.* VIII. 2. adorabit *m.p.* adorabat *corrector.*
4. offeris MS. offeres *corrector.* 5. *Glossa a manu recentiori est.* 8. uerbū *corrector.*

potestate constitutus et abeo sub me milites · et dico huic uade et uadit et
alio ueni · et uenit . et seruo meo dico fac hoc et facit; [10] Audiens autem Ihs
miratus est, et sequentibus se dixit · Amen dico uobis non inueni in nullo
65.5 tant*a*m fidem in Isl; [11] Dico autem uobis quod multi . ab oriente et occidente
uenient et recumbent cum Abraam et Isaac et Iacob in regnum caelorum;
[12] Filii autem regni huius ibunt in tenebras exteriores ibi erit fletus oculorum
66.5 et stridor dentium; [13] Et dixit Ihs centurioni · uade sicut credisti fiat tibi ·
et sanatus est puer ex illa hora; Et conuersus centurio in domum suam eadem
hora inuenit puerum sanum

67.2 **XX.** [14] Et cum uenisset ihs in domum petri || Uidit socrum eius iacentem et febrici-
F. 97. ta*n*tem [15] et tetigit manum eius et remissit eam febris et surrexit confestim et
ministrabat eis, [16] Uespere autem facto obtulerunt ei daemonia habentes et
uerbo eiciebat eis demonia et curat omnes male habentes [17] ut adimpleretur
quod dictum est per Esaiam prophetam dicentem; Quia ipse infirmitates
nostras accepit et aegrimonia nostra portauit,

XXI. (68.5) [18] Uidens autem ihs turbam multam circum se iussit discipul*o*s suos ut irent trans
fretum; [19] Et accessit ad eum quidam scriba et ait illi magistær sequar te quo-
cumque uadis, [20] Dicit illi Ihs uulpes foueas habent et uolucres caeli nidos ubi
requiescunt, Filius autem hominis non habet ubi caput suum reclinet; [21] Alius
autem ex discipulis eius ait illi; Dne permitte mihi primum ire et sepelire patrem
meum [22] cui respondens Ihs dixit sequęre me et dimitte mortuos sepelire mor-
69.(2) tuos suos; [23] Et ascendente eo in nauicula secuti sunt eum discipuli eius [24] et
ecce tempestas magna orta est in mare ita ut nauicula illa fluctibus operiretur
ips*e* uero dormiebat, [25] Et accesserunt discipuli eius et suscitauerunt eum di-
centes . Dne libera nos perimus · [26] et ait ad illos . quid timidi estis modicae
fidei, Tunc exsurgens inperauit uento et mari et facta est tranquilitas magna;
[27] Illi autem homines mirati sunt dicentes quis est hic · qnm uenti et mare
oboediunt ei;:

XXII. [28] Et cum uenisset ihs trans fretum in regionem Gerasenorum; Occurrerunt ei
duo homines dęmoni*a* habentes de monumentis exeuntes periculosi nimis ita
ut nemo possit transire per uiam illam; [29] Et exclamauerunt dicentes quid
nobis et tibi Ihu fili dei uenisti ante tempus torquere nos . [30] Erat autem non
longe ab eis grex porcorum multorum pascentium . [31] Demonia autem roga-
bant eum dicentes si eicis nos mitte nos in gregem porcorum; [32] Et ait . . .
illis Ihs ite at illi euntes abierunt in porcos . et ecce inpetu abiit totus grex
praecipitans se in mare et mortui sunt in aquis [33] pastores autem fugerunt;

10. tantū MS. 13. credisti MS. 14. febricitatem MS. 18. 68 MS. discipulis suos MS. 24. ipsi MS. 28. dęmoni habentes MS. 32. ad *erasum*.

Et [e]untes in ciuitatem nuntiauerunt omnia · et de his qui demonia habebant,
[34] Et ecce tota ciuitas exiit obuiam Ihu · et cum uidissent eum rogabant
IX.] 70. (I) eum ut transiret a finibus eorum, [1] Et ascendens in nauicula transfretauit et
uenit in ciuitatem Iudaeæ

XXIII. [2] ET ECCE OPTULERUNT EI PARALYTICUM in lecto iacentem et uidens Ihs fidem
eorum . dixit paralytico · constans esto fili remissa sunt tibi peccata tua;
F. 97. 2. [3] Quidam autem de scribis dixerunt | intra se blasphemat, [4] Et cum uidisset
Ihs cogitationes eorum dixit . ut quid cogitatis mala in cordibus uestris [5] quid
est enim facilius dicere remissa sunt tibi peccata tua aut dicere surge et
ambula; [6] Ut sciatis autem qnm filius hominis habet potestatem in terra demi-
tendi peccata; Tunc ait paralytico surge et tolle lectum tuum et uade in
domum tu*a*m [7] et surgens abiit in domum suam; [8] Uidentes autem turbae
timuerunt et honorificauerunt dnm . qui dedit . . . . tantam potestatem homi-
nibus,

71.2 [9] Et cum transiret inde Ihs uidit hominem sedentem ad theloneum Mattheum
nomine . et ait illi sequere me . et surgens secutus est eum .;:

XXIIII. 72.2 [10] ET FACTUM EST RECUMBENTEM EUM IN DOmum et ecce multi publicani et pecca-
tores uenerunt et recumbebant cum Ihu et cum discipulis eius; [11] Et uidentes
Pharisaei dicebant discipulis eius . quare magister uester cum publicanis et
73.2 peccatoribus manducat, [12] Audiens autem Ihs ait; Non est ″sanis ′opus medicus
sed male habentibus; [13] Euntes autem discite quid sit misericordiam uolo
quam sacrificium . Non enim ueni uocare iustos sed peccatores ad paeniten-
tiam;

XXV. [14] TUNC ACCESSERUNT AD EUM DISCIPULI Iohannis dicentes quare nos et Pharisaei
ieiunamus frequenter discipuli autem tui non ieiunant, [15] Et ait illi[s] Ihs num-
quid possunt fili sponsi ieiunare quamdiu cum illis est sponsus .· Uenient
autem dies cum auferetur ab eis sponsus. Et tunc ieiunabunt in illis diebus;
[16] Nemo autem inmittit commissuram panni rudis in uestimentum uetus tollit
enim fortitudinem eius a uestimento et peior scissura fit . [17] Nequæ mittunt
uinum nouum in utres ueteres alioquin rumpit uinum utres et uinum effundetur
et utres peribunt; Sed uinum nouum in utres nou*o*s mittunt . et ambo conser-
uabuntur,

(XXVI.) 74.2 [18] HAEC EO LOQUENTE AD EOS ECCE QUIDĀ princeps accessit et adorauit eum dicens
filia mea modo defuncta est sed ueni inpone manum tuam super eam et uiuet;
[19] Et surgens Ihs sequebatur eum cum discipulis suis; [20] Et ecce mulier quae

IX. 6. tuum MS. 8. dnm *m.p.* dm *corrector.* 12. ″sanis ′opus *sic* MS. habebentibus MS.
14. ieiunamus, &c., *in his uerbis rasura est, sed casu, ut uidetur, facta.* 17. noues MS.
18. adorabat *corrector.*

sanguinis fluxum habebat duodecim annis accessit retro et tetigit uestimentum
eius ., [21] Dicebat enim intra se si tetiero tantum uestimentum eius salua ero ·;
[22] At Ihs conuersus et uidens eam dixit . constans esto filia fides tua te saluam
fecit . et salua facta est mulier ex illa hora ·, [23] Et cum uenisset Ihs in domum
princip*i*s et uidisset tybicines et turbam tum*u*ltuantem [24] dixit ad eos . Recedite
F. 97. B. non est enim mortua || puella sed dormit · Et deridebant eum . [25] Et cum
eiecta esset turba accedens tenuit manum eius et surrexit puella · [26] Et exiit
fama haec in uniuersam terram illam ; :

XXVII. 75. 10 [27] Et transeunte inde IH*U* SEC*U*TI SUNT EUM duo caeci clamantes et dicentes mise-
rere nobis fili Dauid [28] et uenit in domum · Et accesserunt ad eum caeci de-
praecantes . et dixit illis Ihs creditis quia possum hoc uobis facere dicunt ei .
utique dne, [29] Tunc tetiit oculos eorum dicens secundum fidem uestram fiat
uobis . [30] et confestim aperti sunt oculi ipsorum ; Et comminatus est illis Ihs
dicens uidete ne quis sciat . [31] Illi autem exeuntes diffimauerunt eum in totam
terram illam

[32] Egredientibus autem illis ecce optulerunt ei hominem mutum et surdum dae-
monium habentem, [33] Et eiecto daemone locutus est mutus et mirate sunt
turbae dicentes numquam sic apparuit in Israhl [34] Pharisæi autem dicebant in
Beelzebul principem daemoniorum hic eicit daemonia ;

XXVIII. 76. 2 [35] Et circuibat Ihs ciuitates omnes Et castella docens in synagogis eorum et
praedicans euangelium regni ; Et curans omnem langorem et omnem infir-
77. 7 mitatem in populo · Et multi secuti sunt eum, [36] Uidens autem Ihs turbas
misertus est eis qui*a* essent uexati et iacentes sicut oues non habentes pas-
78. 7 torem ; [37] Tunc dicit discipulis suis ; Messes quidem multa operarii autem
[X.] 79. 2 pauci · [38] Rogate ergo dnm messis ut mittat operarius in messem suam ;· [1] Et
conuocatis duodecim discipulis suis dedit illis potestatem eiciendi sps inmun-
dus . Et curandi omnem ualitudinem et omnem infirmitatem in populo ;

XXVIIII. 80 [2] Duodecim autem apostolorum nomina sunt haec · primus Simon qui cognomi-
natus est Petrus . et Andreas frater eius . [3] Iacobus Zebedei · et Iohannes
frater eius · Philippus et Bartholomeus · Thomas · et Matheus publicanus ·
81. 10 Iacobus Alphei . et Iudas Zelotes · [4] et Simon Cananeus et Iudas Scar[i]oth .
qui tradidit eum ; [5] *H*os duodecim misit Ihs . praecipiens eis et dicens · in
uia gentium ne habieritis . et in ciuitatem Samaritanorum ne intraueritis ;
82. 2 [6] Sed ite potius ad oues quę perierunt domus Israhel ; [7] Euntes autem prędicate
dicentes quia adpropinquauit regnum caelorum ; [8] Infirmos curate mortuos

23. principes *m. p.* -is *corrector.* tumiltuantem *corrector, nisi casu deletum est pars litterae* u.
27. IHS SECITI MS. 36. qui æssent MS. 38. operarius MS. X. 5. //os MS.

suscitate leprosus mundate daemonia eicite gratis accepistis gratis date,
9 Nolite possidere aurum neque argentum nequæ pecuniam in zonis uestris
F. 97. B. 2 10 non peram in uia neque duas tunicas neque | calciamenta neque uirgam in
83.2 manibus uestris Dignus est enim operarius mercedem suam 11 In quacumque
uero ciuitate aut castellum intraueritis interrogate quis in ea dignus est et ibi
84.5 manete donec exeatis; 12 Intrantes autem salutate eam in domum dicentes pax
huic domui, 13 Et si fuerit domus illa digna ueniet pax uestra super eam, Si
85.2 autem non fueri*t* digna · Pax uestra ad uos reuertetur, 14 Et quicumque non
receperint uos neque audierint sermones uestros, Exeuntes foras de domo uel
de ciuitate · Excutite puluerem de pedibus uestris in testimonium illis; 15 Amen
dico uobis tolerabilius erit terrę Sodomorum et Gomoreorum in diem iudicii
quam illi ciui*ta*ti;

86.5 16 Et ecce ego mitto uos sicut oues in medio luporum estote ergo prudentes sicut
87.6 serpentes . et simplices sicut columbe, 17 Adtendite uobis ab hominibus Tra-
dent enim uos in conciliis et in synagogis suis flagellabunt uos . 18 Et ante reges
et presides stabitis propter nomen meum in testimonium illis et gentibus,
88.2 19 Cum tradiderint autem uos nolite cogitare quomo*do* aut quid loquamini;
20 Non enim uos estis qui loquimini sed sp̅s̅ patris uestri qui loquitur in uobis;
21 Tradet autem f*r*ater fratrem in morte . et pater filium Et insurgent filii . in
parentes . et morti eos adfitiunt, 22 Et eritis odio omnibus hominibus propter
nomen meum · qui autem perseuer*auer*it usque in finem hic saluus erit ·,·
XXX. 89 23 Cum autem persequentur uos in ciuitate ista fugite in alia; Quod si in aliam
persequentur uos fugite in aliam, Amen dico uobis non consummabitis ciuitates
90.3 I̅r̅h̅l̅ donec ueniat filius hominis, 24 Non est discipulus super magestrum nec
seruus super dominum suum; 25 Satis est discipulo ut sit sicut magister eius . Et
91.10 seruus sicut dominus eius; Si patrem familias Be*l*zebul uocauerunt . quanto
92.2 magis domesticus eius, 26 Ne ergo timueritis eos nihil est enim opertum quod
93.5 non reuelabitur, Neque occultum quod non sciatur, 27 Quod dico uobis in tenebris
dicite in lumine; Et quod in aure audieritis praedicate super tecta; 28 Et
nolite timere eos qui occidunt corpus animam autem non possunt occidere;
Sed potius eum timete qui potest animam et corpus perdere in gehennem;
29 Nonne duo passeres ase ueniunt Et unus ex illis non cadet super terram ·
sine uoluntat*e* patris uestri qui in caelis est; 30 Sed et capilli capitis uestri omnes
dinumerati sunt, 31 Nolite ergo timere eos multo [enim] uos meliores estis
passeribus . 32 Omnis ergo qui cumfessus me fuerit . . coram hominibus con-

8. leprosus MS. 13. fuerat *m.p.* fuerit *corrector.* 15. ciuiti MS. 19. quomo MS. 21. fater MS. 22. perseuerit MS. 24. nec *m.p.* neq: *corrector.* 25. beizebul MS. domesticus MS. 29. ueniunt *m.p.* ueneunt *corrector.* uoluntatē MS.

F. 98. 94.2 fitebor et ego eum coram patrem meum qui in caelis || [33] Qui autem negauerit
me coram hominibus negabo et ego eum coram patrem meum qui in caelis
est.
95.5 [34] Nolite putare quia ueni pacem mittere in terram
Non ueni pacem mittere sed gladium [35] ueni enim sepa*ra*re filium aduersus patrem
suum et filiam aduersus matrem suam et nurum aduersus socrum suam [36] et
inimici hominis domestici eius;
XXXI. 96.5 [37] QUI DILIGIT PATREM AUT MATREM · plus quam me non est me dignus et qui diligit
filium aut filiam plus quam me non est me dignus [38] et qui non accipit crucem
97.3 suam et sequitur me non est me dignus; [39] Qui inuenit animam suam perdet
98.1 illam et qui perdiderit animam suam propter me inueniet eam, [40] Qui recipit
uos me recipit et qui me recepit recipit eum qui me misit · [41] qui recipit
prophetam in nomine prophetae mercedem prophetae accipiet;
99.10 100.7 Et qui recipit iustum in nomine iusti mercedem iusti accipiet . [42] Et quicumque
potum dederit uni ex minimis istis calicem aq[u]ae frigidę tantum in nomine
[XI.] meo; Amen dico uobis non peribit merces eius;
XXXII. 101.10 [1] ET FACTUM EST CUM CONSUMASSET: Ihs praecipiens duodecim discipulis suis
transiit inde ut doceret et praedicaret in ciuitatibus eorum; [2] Iohannes autem
102.5 cum audisset in carcerem opera Xpi mittens duo ex discipulis suis [3] mandauit ad
Ihm dicens, tu es qui uenturus es an alium expectamus; [4] Respondens autem
Ihs ait illis, Euntes renuntiate Iohanni quae audistis et uidistis . [5] caeci uident .
claudi ambulant . leprosi mundantur . et surdi audiunt . et mortui resurgunt .
et pauperes euangelizantur . [6] et beatus qui in me non fuerit scandalizatus ·.·
[7] Abeuntibus autem illis coepit Ihs dicere ad turbas de Iohanne baptista ·.·
[8] Quid existis in deserto uidere harundinem a uento moueri · sed quid existis
uidere hominem mollibus uestitum · Ecce qui mollia uestiuntur in domibus
regum sunt ·,·
[9] Sed quid existis uidere prophetam · Et ego dico uobis plus quam prophetam,
103.2 [10] Hic est de quo scriptum est, Ecce ego mitto angelum meum ante fatiem
104.5 tuam qui praeparauit uiam tuam ante te; [11] Amen dico uobis . non surrexit
inter natus mulierum propheta maior Iohanne baptista · Qui autem minor est
105.5 in regno caelorum maior est illo; [12] A diebus autem Iohannis baptistae . usque
106.10 nunc regnum caelorum uim patitur . et uiolenti diripiunt illut, [13] Omnes enim
prophetae et lex usque ad Iohannem prophetauerunt · [14] et si uultis scire ipse
est Helias qui uenturus est . [15] qui [h]abet aures audiendi audiat .,
XXXIII. 107.5 [16] CUI AUTEM SIMILEM AESTIMABO; | Generationem istam · similis est pueris
F. 98. 2. sedentibus in foro · et clamantibus ad inuicem [17] et dicentibus; Cantauimus

35. separe MS. XI. 11. natus *m. p.* natós *corrector.* regna MS.

uobis et non saltastis · lamentauimus . et non planxistis . [18] Uenit . . . enim
Iohannes neque manducans neque bibens . et dicunt daemonium habet . [19] Uenit
filius hominis manduscans et bibens . et dicunt ecce homo uorax et potator
uini . publicanornm et peccatorum amicus . et iustificata est sapientia a filiis
suis,
108.5 [20] Tunc Ihs coepit increpare ciuitatibus in quibus factae sunt plurimae uirtutes .
eo quod non egerint paenitentiam . [21] Uae tibi Corozain · et Bethsaida · quia si in
Tyro et Sidone factę [es]s*e*nt uirtutes quae factę sunt in uobis . olim in cilicio et
cinere paenitentiam egissent · [22] Uerum tamen dico uobis Tyro . et Sidoni
remissius erit in die iudicii quam uobis ; [23] Et tu Capharnaum quae usque in
109.10 caelum exaltaberis · usque in infernum discendes, Quia si in Sodomis factę
essent uirtutes quae factae sunt in te forte mansissent in hodiernum diem ;
[24] Uerumtamen dico uobis quia terrae Sodomorum remissius erit in die iudicii
quam uobis,·.·
XXXIIII. 110.(5) [25] In illo tempore . respondens . ihs dixit, Confiteor tibi pater [dne] caeli et terrae
quia abscondisti haec a sapientibus et prudentibus · et reuelasti ea paruulis .
111.3 [26] ita pater qnm sic fuit beneplacitum ante te, [27] Omnia mihi tradita sunt a
112.3 patre meo, Et nemo nouit filium nisi patrem . neque patrem quis nouit nisi
113.10 filius . et si cui uoluerit filius reuelare, [28] Uenite ad me omnes qui laboratis
et hon*e*rati estis . et ego reficiam uos ; [29] Tollite gugum meum super uos . et
discite a me quia mitis sum et humilis corde . et inuenietis requiem animabus
[XII] XXXV. 114.2 uestris ; [30] Iugum enim meum suaue est . et onus meum leue est ;
In illo tempore abiit ihs super segetis sabbatis . Discipuli autem eius esurientes
coeperunt uellere spicas et manducare . [2] Pharesaei autem uidentes eos dixerunt ei·
Ecce discipuli tui faciunt quod non licet eis facere sabbatis · [3] at ipse dixit eis ;
Non legistis quid fecerit Dauid . cum esuriret ipse et qui cum illo erant .
[4] quomodo intrauit domum dei et panes propositionis manducauit, Quos non
115.10 licebat ei manducare neque his qui cum illo era*n*t · nisi solis sacerdotibus ; [5] Aut
non legistis in lege . quia sabbatis sacerdotes templo sabbato uiolant et sine
crimine sunt, [6] Dico autem uobis . quia sabbato maior est hic . [7] si enim sciretis
quid est misericordiam uolo quam sacrificium ; Numquam condemnasetis
XXXVI. 116.(2) F. 98. B. innocentes . [8] dns est enim sabbati filius hominis ;
[9] Et transiens inde ihs uenit in synagoga || eorum . [10] et ecce homo erat ibi
manum habens aridam · Et interrogabant eum dicentes si licet sabbatis curare
ut accusarent eum · [11] Ipse autem dixit illis . Quis ex uobis homo habet ouem et
si ceciderit in foueam sabbato · nonne tenebit eam et leuabit eam [12] quanto

21. sunt *m. p.* essent *uoluit corrector sed uix assecutus est.* 28. a me MS. honorati MS
29. gugum *m. p.* g *deleuit corrector.* XII. 4. erat MS. 9. 116.5.

magis melior est homo oue . Itaque licet sabbatis benefacere, [13] Tunc ait
homini extende manum tuam · et extendit manum suam · et restituta est sicut
117.4 altera; [14] Et exeuntes Pharisaei consilium fatiebant aduersus eum ut eum
118.10 perderent, [15] Ihs autem sciens secessit inde et sequebantur eum multi . et
curauit eos omnes [16] Et praecepit eis ne prouulgarent eum [17] ut adpleretur quod
di*c*tum est per Esaiam prophetam dicentem;
[18] Ecce puer meus quem elegi . dilectus meus in quo bene conplacuit animae meae .
ponam spm meum super eum . et iudicium gentibus adnuntiabit . [19] non
contendit neque clamabit nequæ audiet aliquis in plateis . uocem eius.,
[20] Harundinem q*ua*ssat*a*m non confringet et linum fumigans non extinguet
donec eiciat uictoriam ad iudicium [21] et in nomine eius gentes sperabunt,
119.5 [22] Tunc oblatus est ei homo daemonium habens caecus et mutus et curauit eum ·
120.7 Ita ut mutus loqueretur et uideret, [23] Et stupebant in eum omnes turbę et
121.2 dicebant . numquid hic est filius Dauid; [24] Pharisaei autem audientes dixerunt .
hic non eicit daemonia · nisi in Beelzebul principem daemoniorum . (
122.2 [25] Sciens autem Ihs cogitationis eorum dixit eis . , Omne regnum diuisum contra se
desolabitur et omnes ciuitas uel domus diuisa contra se non stabit . [26] Si enim
satanas satanan eicit aduersus se diuisus est . quomodo ergo stabit regnum eius,
[27] Quod si ego in Belzebul eiceo dęmonia filii uestri . in quo eiciunt . Ideo ipsi
iudices erunt uestri., [28] Si autem in spu dei eicio dęmonia · utique adpropiauit in
uobis regnum dei . [29] aut quomodo potest quis intrare in domum fortis et uasa
eius diripere Nisi prius alligauerit fortem . et tunc domum eius diripiet; [30] Qui
non est mecum contra me est · et qui non congregat mecum disp[ar]git .
123.2 [31] Ideo dico uobis omne peccatum et blasphemia remittetur hominibus,'' [32] Et
quicumque dixerit uerbum contra filium hominis remittetur ei; Qui autem
dixerit contra spm scm non remittetur ei . neque in ho*c* s*ae*c*u*lo neque in
futuro;
124.10 [33] Aut facite arborem bon*am* . et fructum eius bonum; Aut facite arborem malam et
fructum eius malum' Ex fructu enim arbor cognuscetur . [34] Progenies
F.98.B.2. uiperarum quomodo po|testis bona loqui cum sitis mali, Ex abundanti*a* enim
125.5 cordis os loquitur , [35] Bonus homo de bono thensauro bona profret . et malus
126.10 homo de malo thesauro profret mala, [36] Dico autem uobis quod omne uerbum
occiosum quod locuti fuerint homines reddent pro eo rationem in diae iudicii,
[37] Unusquisque enim ex uerbis suis iustificabitur · aut ex uerbis suis con-
dempnabitur

16. ditum MS. 20. quuas satum MS. 25. cogitationis. omnes MS. 29. domom *corrector* (?). 30. dispergit *ut uidetur m.p.* cognuscetur *m.p.* cognoscetur *corrector.* 31. '' *inter lineas sed corrector nihil addidit.* 32. ho sc̄lo MS. 33. bonum MS. 34. abundantiæ MS.

XXXVII. 127.5 [38] Tunc respónderunt ad ihm quidam de scribis et Pharesaeis dicentes · magister
128.5 uolumus a te signum uidere ; [39] Ihs autem respondens ait illis ; Generatio mala
et adultera signum quaerit . et signum non dabitur ei . nisi signum Ione pro-
phete, [40] Sicut enim fuit Ionas in uentrem coeti . tribus diebus et tribus noctibus,
Sic erit et filius hominis in corde terre tribus diebus et tribus noctibus ., [41] Uiri
Nineuitae surgent in iudicio cum generatione ista · et cumdemnabunt eam quia
penitentiam egerunt in praedicatione Ionę . et ecce plus quam Iona hic est .,
[42] Regina austri surget in iudicio cum generatione ista et condemnauit eam .
quia uenit a finibus terrae audire sapientiam Solomonis . et ecce plus quam
Solomono hic ;
129.5 [43] Cum autem inmundus sps *ex*ierit ab homine ambulat per loca arida quaerens
requiem et non inuenit, [44] Tunc dicit reuertar in domum unde exiui et ueniens
inuenit uacantem · scopis mundatam et ornatam ; [45] Tunc uadit et adsumit secum
septem alios sps nequiores quam se, et intrantes habitant in eum ; Et fiunt
nouissima hominis illius peiora magis quam priora ; Sic erit generationi huic
pessime,
XXVIII. 130.2 [46] Haec eo loquente ad turbas ecce mater Eius et fratres stabant foris quaerentes
loqui cum eo ; [47] Dixit autem ei quidam · ecce mater tua et fratris tui foris
stant quaerentes loqui tecum ; [48] At ipse respondens dicenti sibi ait, Quae est
mater mea et fratres me[i] ; [49] Et extendens manum in discipulis suis dixit .
Ecce mater mea et fratris mei . [50] quicumque enim fecerit uoluntatem patris mei
[XIII.] qui in caelis est . ipse meus frater et soror et mater est,
XVIIII. In illa die exiit ihs et sedebat secus Mare [2] et congregatę sunt ad eum turbe
131.2 mult*ae* Ita ut in nauicula ascenderet et sederet ; Et omnis turba stabat in litore .
[3] Et locutus est ad eos multa in parabulis dicens ; Ecce exiit qui seminat
seminare . [4] et dum seminat quaedam ceciderunt secus uiam · et uenerunt
F. 99. uolucris et comederunt ea, [5] Quaedam autem caeciderunt in loca ‖ petrosa ubi
non habebant terram multam et continuo exorta sunt quia non habebant
altitudinem terrę, [6] Sole autem orto aestuauerunt . et quia non habebant
radicem aruerunt ; [7] Alia autem ceciderunt in spinis · et creuerunt spinę et
suffucauerunt ea ; [8] Alia uero ceciderunt in terram bon*am* et dab*a*nt fructum ·
quaedam centesimum . et aliut sexagesimum . aliut uero tricesim*um* [9] qui habet
aures audiendi audi*at* ., [10] Et accedentes discipuli eius dixerunt ei . quare in
parabolis loqueris ad eos . [11] at ipse respondens ait illis . quia uobis datum est

41. Niniuetae *m. p.* Nineuitae *corrector.* eum *m. p.* eam *corrector.* 42. condemnauit MS. Solomono MS. *An uoluit* Solomo? 43. scierit MS. 47. fratris MS. 48. me *m. p.* mei *corrector.* 49. fratris MS. XIII. 2. multa MS. oms MS. 7. suffuc. *m. p.* suffoc. *corrector.* 8. bonum MS. dabunt MS. tricesimūs MS.; *forsan uoluit* si qui habet, &c. 9. audiet MS.

132.5 nosse mysterium regni . illis autem non est datum ., [12] Qui enim habet d*a*bitur
133.1 ei et abundabit . qui autem non habet et q*uo*d habet auferetur ab eo, [13] Idcirco
in parabolis loquor illis ut uidentes non uide[a]nt et audientes audiant . et non
intelleg*a*nt; Ne quando conuertantur, [14] Et tunc implebitur in eis prophetia
Esaiae dicentis; Uade et dic populo huic auditu audietis et non intelligetis . et
uidentes uidebitis et non aspicietis [15] ingrassatum est cor populi huius et auribus
grauiter audierunt, Ne quando oculis uideant et auribus audiant . et corde
intellegant . et conuertantur et sanem eos;

134.5 [16] Uestri autem beati oculi quia uident . et aures qui*a* audiunt; [17] Amen dico uobis
quod multi prophetę . et iusti cupierunt uidere quae uos uidetis . et audire quae
135.2 audistis . et non audierunt, [18] Uos ergo audite parabulam seminantis; [19] Omnes
qui audit uerbum regni · et non intelligit · uenit malus et rapit quod seminatum
est . in corde illius . hic est qui secus uiam seminatus est; [20] Qui autem supra
petrosa seminatus est . hic est qui audit uerbum et continuo cum gaudio accipit
illud [21] sed non habet in se radicem sed est temporalis; Facta autem tribulatione
uel persecutione propter uerbum continuo scandalizatur; [22] Qui autem in spinis
seminatur hic est qui uerbum audit et sollicitudo saeculi et uoluptas diuitiarum
suffocant uerbum et sine fructu efficitur; [23] Qui uero in terram bonam seminatus
est . hic est qui audit uerbum et intelligit · et fructum adferet · et facit aliut
quidem centesimum aliut sexagesimum aliut tricesimum ,·.·

XL. 136.10 [24] ALIAM PARABOLAM PROPOSUIT ILLIS Dicens . Simile est regnum caelorum homini
qui seminauit bonum semen in agro suo; [25] Cum autem dormirent homines
uenit inimicus eius et super seminauit zizania in triticum et abiit, [26] Sed cum
creuisset herba et fructum fecisset . tunc apparuerunt zizania; [27] Acceserunt
F.99.2. autem | serui [patris] familiae et dixerunt ei ., Dn̄e nonne bonum semen
seminasti in agro tuo · unde ergo habet z*i*zania, [28] Ait illis · inimicus homo hoc
fecit · Dicunt e[i] serui uis imus et colligimus ea · [29] et ait non ne forte colligentes
zizania eradicetis simul et triticum · [30] Sed sinite *u*traque crescere usque ad
messem . Et in tempore messes dicam messoribus colligite primum zizania · et
alligate ea fasciculos ad comburendum Triticum autem congregate in horreum
meum

137.2 [31] Aliam parabolam proposuit eis dicens; Simile est regnum caelorum grano senapis
quod accipiens homo seminauit in agro suo [32] quod minimum quidem est
omnibus seminibus, Cum autem creuerit maius fit omnibus holeribus · ita ut
uolucres caeli ueniant et habitaent in ramis eius,

12. debitur MS. & q̄d habet *arte in litura.* 13. parabolos *m.p.* (?) intellegunt MS.
16. qui *m.p.* que *corrector, sed* a *omissum uidetur lapsu ante* audiunt. 19. Omnes MS.
27. zezaniam *m.p., sed corrector deleuit* m. 30. itraque MS. messes MS.

138.5 [33] Aliam parabulam locutus est eis; Simile est regnum caelorum fermento . quo
accepto mulier abscondit in farina mensuris tribus · donec fermentatum est
totum,
139.6 [34] Haec omnia locutus est Ihs in parabolis ad turbas . Et sine parabulis non
loquebatur eis . [35] ut adimpleretur quod dictum est per prophetam dicentem,
Aperiam in parabulis os meum . Eructuabo absconsa a constitutione mundi,
140.10 [36] Tunc dimissis turbis uenit in domum · et accesserunt ad eum discipuli eius
dicentes . Enarra nobis parabulam tritici · et zizaniorum agri . [37] At Ihs respondens
ait qui seminauit bonum semen · Est filius hominis . [38] ager autem est hic mundus ·
bonum uero semen · hii sunt filii regni · zizania autem hii sunt filii nequitiae .
[39] Inimicus autem qui seminauit e*a* est diabolus · mesis uero consumatio saeculi
messores autem angeli s*unt* [40] Sicut ergo colliguntur zizania · et igni comburuntur
sic erit in consumationem saeculi . [41] Mittet filius hominis angelus suus . et
colligent . de regno eius omnia scandala et eos qui fatiunt iniquitatem [42] et
mittent eos in caminum ignis · ibi erit fletus et stridor dentium; [43] Tunc iusti
fulgebunt sicut sol in regnum patris sui; Qui habet aures audiendi audiat,
XLI. [44] SIMILE EST REGNUM CAELORUM thesauro absconso in agro · quem qui inuenit
homo abscondit et prae gaudio illius uadit et uindit uniuersa quae habet et
emit agrum illum; [45] Iterum simile est regnum caelorum homine negocianti
quaerenti bonas margaritas, [46] Inuentam autem praetiosam margaritam . abiit et
uindidit omnia quaecumque habuit et emit illam; [47] Iterum simile est regnum
caelorum reciae mis[s]ae in mare . quae ex omne genere piscium collexit;
F.99.B. [48] Cum autem esset impleta duxerunt eam ad litus . et sedentes || optimos elege-
runt in uasis suis · malos autem foras miserunt. [49] Sic autem in consummatione
sęculi exibunt angeli · et segregabunt malos de medio iustorum · [50] et mittent
eos in caminum ignes ibi erit fletus oculorum et stridor dentium; [51] Intel-
lexistis haec omnia dicunt ei · utiquae dne, [52] Et ait illis ideo omnis scriba
doctus in regnum caelorum . similis est homini patri familias qui proferet de
thesauro suo noua et uetera ;.·
XLII. 141.1 [53] ET FACTUM EST CUM CONSUMMASSET Ihs parabulas istas transiet inde, [54] Et
ueniens in patriam suam docebat eos in synagogis eorum ita ut mirarentur et
dicerent · Unde huic sapientia haec et uirtutes [55] nonne hic est filius Ioseph
fabri; Nonne mater eius dicitur Maria · et frater eius Iacobus et Ioseph et
Simon et Iudas . [56] et sorores eius nonne omnes aput nos sunt ., Unde ergo
huic omnia ista [57] et scandalizabantur in eum ·,

33. farina MS.; *debebat esse* farinae. 36. dimmissis *m.p.* m *postea deleto.* 39. eam *m.p. sed* m *postea deleto.* scli MS. s (*pro* sunt) *arte, quasi additum postea.* 40. scli MS. 41. angelos suos *corrector.* 45. homine MS. 47. omne MS. 50. ignes MS. 53. FACTŪ transiet MS.

142.1 Ihs autem dixit eis . Non est propheta sine honor*e* nisi in patriam suam [58] et
ideo non fecit ibi uirtutes multas propter incredulitatem illorum;
[XIIII.] 143.2 [1] In illo tempore audiuit Herodes thetarcha fama*m* Ihu · [2] et ait pueris suis hic est
Iohannes baptista ipse surrexit a mortuis · et ideo uirtutes operantur in eum,
144.2 [3] Herodis enim tenuit Iohannem et alligauit eum et misit eum in carcerem propter
Herodiadem uxorem fratris sui ·, [4] Dicebat enim illi Iohannes non licet tibi
habere eam . [5] Et uolens illum occidere timuit populum quia sicut prophetam
eum habebant ·, ·
145.6 [6] Die autem natalis Herodis saltauit filia Herodiadis in medio triclinio et placuit
Herodi; [7] Unde cum iuramento pollicitus est ei dare quodcumque postulasset ab
eo, [8] At illa premonita a matre sua dixit . da mihi in disco caput Iohannis bap-
tistae, [9] Et contristatus est rex Herodes propter iuramentum et propter simul
recumbentes iussit dari., [10] Et misit et decolauit Iohannem in carcerem [11] et
adlatum est caput eius in disco · et datum est puelle [[puella autem adtullit
matri suae]] [12] Et accesserunt discipuli eius et tulerunt corpus et sepelierunt
illut . Et uenerunt et nuntiauerunt Ihu;
146.3 [13] Quo audito Ihs secessit inde in nauicula in locum desertum seorsum · et cum
audissent turbę secutae sunt eum pedestres de ciuitatibus; [14] Et cum exisset
uidit turbam multam et misertus est illis et curauit infirmos eorum.,
147.1 [15] Uespere autem facto accesserunt ad eum discipuli eius dicentes · desertus locus
est et hora iam pręteriit dimitte turbas ut euntes in castella emant sibi escas,
[16] Ihs autem dixit illis non habent necesse ire date illis uos manducare, [17] Qui
dixerunt ei non habemus hic nisi quinque panes et duos pisces;. [18] Et ait illis
F. 99. B. 2. Ihs adferte eos ad me [19] et cum iussisset turbam discumbere supra fenum | ac-
ceptis quinque panibus et duobus piscibus . aspiciens in caelum benedixit . et
fregit dedit discipulis panes discipuli autem turbis, [20] Et manducauerunt omnes
et saturati sunt; et colligerunt reliquias duodecim cophinos plenos · [21] Mandu-
cantium autem fuit numerus quinque milia uirorum exceptis pueris et mulie-
148.6 ribus [22] Et statim iussit Ihs discipulos suos ascendere in nauicula et praecedere
trans fretum donec ipse dimitteret turbas,
XLIII. 149.2 [23] ET DIMISA TURBA ASCENDIT IN MONTEM solus orare, Uespere autem solus erat ibi.
150.3 [24] nauicula autem iam in medio mare iactabatur a fluctibus, [25] Quarta autem
ui*gi*lia noctis uenit ad eos ambulans supra mare, [26] Uidentes autem eum am-
bulantem supra mare turbati sunt dicentes quia fantasma est; Et prae timore
exclamauerunt; [27] Statim uero Ihs locutus est eis dicens, Constantes stote

57. honorē MS. XIV. 1. fama MS. 3. Herodis MS. 7. quodcum *in rasura.* 9. es *in rasura:* et *erasum est, ut uidetur ante* iussit. 18. adferte *ut uidetur m. p.* afferte *corrector.* 25. vilia MS.

(151 . 10) nolite timere ego sum ; [28] Re*s*pondens autem Petrus dixit illi ; Dn̄e si tu es iube
me uenire ad te super aquam · [29] At ipse ait ueni ; Et descendens Petrus de
nauicula ambulabat super aquam ut ueniret ad Ih̄m ; [30] Uidens auero uentum
ualidum timuit Et cum coepisset mergi clamauit dicens . dn̄e saluum me fac ; Et
[31] continuo Ih̄s extend*ens* manum adprehendit eum et ait illi modicae fidei
(152 . 6) quare dubitasti ; [32] Et cum ascendisset in nauicula cessauit ue*n*tus . [33] qui autem
in nauicula erant uenerunt et adorauerunt eum dicentes uere filius dei es ;
XLIIII. 153 . 2 [34] Et cum transfretassent uenerunt in terram Genesar [35] et cum cognouissent
eum uiri loci illius miserunt in uniuersam regionem illam et optulerunt ei omnes
male habentes [36] et rogabant eum ut uel fimbriam uestimenti eius tangerent . et
[XV.] quicumque tetierunt salui facti sunt ;
XLV. 154 . 6 Tunc accesserunt ad eum . . . . scribae et Pharisaei ab Hierosolyma dicentes .
[2] quare discipuli tui transgrediuntur traditionem seniorum, Non enim lau*a*nt
manus cum panem manducant [3] ipse autem respondens ait illis ; Quare et uos
transgredimini mandatum dei . propter tr*a*ditionem uestram ; [4] Nam deus dixit
honora patrem tuum et matrem . et qui maledixerit patri aut matri morte
moriatur. , [5] Uos autem dicitis quicumque dixerit patri uel matri munus . quod-
cumque ex me tibi proderit [6] non honorificabit patrem suum aut matrem Et
irritum fecistis mandatum dei propter traditionem uestram, [7] Hypocritę . bene
prophetauit de uobis Esaias dicens ; [8] Populus hic labiis me honorat cor autem
F. 100. eorum longe est a me, [9] sine causa || autem colunt me docentes doctrinas et
mandata hominum ; [10] Et conuocatis ad se turbis dixit eis · audite et intelligite .
[11] Non quod intrat in os quoinquinat hominem . Sed [qod̄] procedit ex ore
155 . 10 hoc coinquinat hominem ; [12] Tunc accedentes discipuli eius dixerunt ei · scis
quia Pharesaei audito hoc uerbo scandalizati sunt . [13] Ih̄s uero respondens ait ;
156 . 5 Omnis plantatio quam non plantauit pater meus caelestis eradicabitur ; [14] Sinite
illos caeci sunt duces caecorum ; Caecus autem si caeco ducatum praebeat
157 . 5 ambo in foueam cadent ; [15] Respondens autem Petrus dixit ei . Narra nobis
parabulam istam.
[16] At ille dixit · adhuc et uos sine intellectu estis [17] non intellegitis quia omne quod in
os intrat in uentrem uadit et [in] secessum emittitur, [18] Quae autem procedunt
de ore de corde exeunt . et ipsa quoinquinant hominem ; [19] De corde enim
exeunt cogitation*e*s malae homicidia adulteria · fornicationes · furta · falsa testi-
monia · blasphemiae · [20] hęc sunt quae coinquinant hominem ; Non lotis autem
manibus manducare non coinquin*at* hominem ;

27. Pro 151. 10 MS. habet 152. 6. 28. Repondens MS. 30. auero MS. *uoluit forsan scribere* autem. 31. Extendit *ut uidetur m. p.* extendens *corrector.* 32. *canon deest in* MS. uestus MS. XV. 2. lauunt MS. 3. triditionem MS. 17. intr*at forsan ex correctione.* 19. cogitationes *m. p.* -is *corrector.* 20. coinquinant MS.

XLVI. [21] Et egressus inde ihs secessit in partes Tyri et Sidonis · [22] Et ecce mulier
Cananea a finibus illis egressa clamauit dicens ei ; Miserere mei dne fili Dauid ·
filia mea male a dęmonio uexatur [23] At Ihs non respondit ei uerbum ; Et acce-
158. 5 dentes discipuli eius rogabant eum dicentes . Dimitte eam quia clamat post
nos · [24] *I*pse autem respondens ait ; Non sum missus nisi ad oues quae perie-
159. 6 runt domus Israhel ; [25] At illa uenit et adorauit eum dicens . Adiuua me dne ·
[26] ipse autem respondens ait
Non licet accipere panem filiorum et mittere canibus ; [27] At illa dixit · utique dne
nam et catelli ędunt de micis quae cadunt de mesa dominorum suorum [28] Tunc
respondens Ihs ait illi · O mulier magna est fides tua · fiat tibi sicut · uis et sanata
160. 5 est filia eius ex illa hora ; [29] Et cum transisset inde uenit iterum secus mare Gali-
laeae, Et ascendens in montem sedebat ibi · [30] et accesserunt ad eum turbae ha-
bentes secum caecos clodos · debiles · mutos · et alios multos et proicerunt eos
ad pedes eius · Et curauit eos omnes · [31] ita ut turbe mirarentur uidentes mutos
loquentes clodos ambulantes caecos uidentes · & magnificabant deum Isrł ;
[32] Ihs autem conuocatis discipulis suis dixit misereor turbae quia triduum est iam
XLVII. quod perseuerant mecum et non habent quod manducent et dimittere eos
ieiunos nolo · ne deficiant in uia · [33] Dicunt ei discipuli · unde ergo in deserto |
panes tantos ut saturentur turbae / [34] Et *a*it illis Ihs quod panes habetis at illi
F. 100. 2. dixerunt septem et paucos pisciculos ; [35] Et praecepit turbae discumbere in
terram ; [36] Et accepit Ihs panes et pisces . et gratias egit et dedit discipulis suis .
et discipuli dederunt populo [37] Et manducauerunt omnes et saturati sunt · et
quod superauit de fragmentis tulerunt semptē sportas plenas ; [38] Erant autem
qui manducauerunt. quattuor milia hominum extra paruulos et mulieres ; [39] Et
dimissa turba ascendit in nauicula · et uenit in finibus Magedan ;
[XVI.] [1] Et accesserunt ad eum Pharisaei · et Sadducaei · temptantes . et rogauerunt eum ut
161. 4 signum de caelo illis ostenderet ; [2] At ille respondens ait . cum sero factum
162. 5 fuerit dicitis serenum erit rubicundum enim est cum nubibus caelum · [3] et
mane hodie tempestas rubicundum est enim cum tristitia caelum .;. [4] Hypocritę
faciem ergo caeli nostis aestimare · signa autem temporum non potestis .,
Generatio mala signum quaerit et signum non dabitur ei nisi signum Ionae . et
163. 6 relictis illis abiit ; [5] Et cum uenisset trans fretum obliti sunt discipuli eius panes
accipere ; [6] Ihs autem dixit illis adtendite uobis et cauete a fermento Phari-
164. 2 saeorum et Sadduceorum ; [7] Tunc illi cogitabant inter se dicentes quia panes
165. 6 non accepimus ., [8] Quibus cogitantibus dixit · quid cogitatis inter uos modicae
fidei quia panes non habetis, [9] Nondum intelligitis neque meministis . quinque

24. pse MS. 25. adorauit *m. p.* -bat *corrector.* 27. mesa *sic* MS.
29. Galilueae. 32. di//mittere MS. 34. Et it MS. 39. di//missa.

panum quinque milia hominum. Et quod cophinos sumpsistis · [10] Neque septem
panum et quattuor milia hominum · et quod sportas sumsistis . [11] Quare non intel-
ligitis quia non de pane dixi uobis cauete a fermento Sadducaeorum · et Pharisae-
orum ., [12] Tunc intellexerunt quia non dixerit cauendum a ferment*o* *p*anum
sed a doctrina Phariseorum et Sadducaeorum adtenderent sibi;
XLVIII. 166.1 [13] Uenit autem ihs in partes Caesareae Philippi et interrogabat discipulos suos
dicens . quem me dicunt homines esse filium hominis; [14] At ill*i* dixerunt
Iohannem baptistam . alii autem Heliam alii autem Hieremiam · aut unum
de prophetis; [15] Dicit illis Ihs · uos autem quem me esse dicitis . [16] Respondens
167.10 Simon Petrus dixit · Tu es Xps filius dei uiui; [17] Respondens autem Ihs
dixit ei; Beatus es Simon Bar Iona quia caro et sanguis non reuelauit tibi
sed pater meus qui in caelis est; [18] Et ego tibi dico tu es Petrus et super
hanc petram aedificabo ecclesiam meam et portae inferi non praeualebunt
aduersus eam . [19] et tibi dabo claues regni caelorum; Et quaecumque *liga*ueris
super terram erunt ligata et in caelis . et quaecumque solueris super terram ·
F. 100. B. 168.2 erunt soluta et in caelis, || [20] Tunc praecepit discipulis suis ut nemini dicerent
quod ipse esset Xps
XLVIIII. [21] Exinde coepit ihs ostendere discipulis suis quia oportet eum ire Hierusolymis
et multa pati a senioribus et scribis et principibus sacerdotum · et occidi et
169.6 tertia die resurgere, [22] Et adsumens eum Petrus coepit increpare et dicere
absit a te dne non erit tibi hoc,
[23] Et ipse conuersus dixit Petro · Uade post me satanas scandalum est mihi .,
170.2 [24] Tunc Ihs dixit discipulis suis, Si quis uult post me uenire abnegit se sibi et
tollat crucem suam et sequatur me; [25] Qui enim uoluerit animam suam saluam
facere perdet eam. Qui autem perdiderit animam suam pro*p*ter me inueniet
eam; [26] Quid enim prodest homini si uniuersum mundum lucretur animae
uero suae detrimentum patiatur; Aut quam dabit homo conmutationem pro
171.10 animam suam; [27] Filius enim hominis uenturus est in maiestate patris sui cum
172.2 angelis suis · et tunc reddet unicuique secundum opera eius, [28] Amen dico
uobis qum sunt aliqui de hic stantibus qui non gustab*u*nt mortem donec
uideant filium hominis in regno suo;
[XVII.] L. Et factum est post dies sex adsumsit Ihs Petrum et Iacobum et Iohannem
fratrem eius · et duxit illos in montem excelsum seorsum . [2] et transfiguratus
est Ihs ante eos; Et resplenduit facies eius sicut sol . uestimenta autem eius
facta sunt alba sicut nix, [3] Et ecce *app*aruit illis Moses et Helias cum eo

XVI. 12. fermentumanum *m. p.* *deinde* o *et* p *in* fermento *et* panum ...

loquentes; [4] Respondens autem Petrus dixit ad Ihm . dne bonum est nos hic
esse si uis faciamus hic tria tabernacula · tibi unum et Mose unum . et Heliae
unum; [5] Adhuc eo loquente ecce nu*bs* lucida inumbrauit eos;
Et ecce uox de nube dicens hic est filius meus dilectus in quo conplacuit ipsum
audite; [6] Et audientes discipuli ceciderunt in faciem suam · et timuerunt ualde,
[7] Et accessit Ihs et tetiit eos dicens surgite et nolite timere, [8] Leuantes autem
oculos suos neminem uiderunt nisi solum Ihm. [9] et discendentibus illis de
monte · praecepit Ihs dicens; Nemini dixeritis uisum donec filius hominis a
173.6 mortuis resurgat, [10] Et interrogauerunt eum discipuli · quid ergo scribae dicunt
quod oportet Heliam primum uenire; [11] At ipse respondens ait eis · Helias
quidem uenturus est restituere omnia; [12] Dico autem uobis quod Helias . iam
uenit et non cognouerunt eum . sed fecerunt ei quanta uoluerunt .;
F. 100. B. 2. [13] Tunc cognouerunt discipuli quod de Iohanne baptista dixit illis; Sic et
174.2 filius hominis necesse | habet pati ab eis, [14] Et cum uenisset ad turbam accessit
ad eum quidam genibus prouolutibus ante eum [15] dicens; Dne miserere filio
meo quia lunaticus est · et male patitur . Nam saepe cadit in ignem · et
aliquando in aquam · [16] et optuli eum discipulis tuis · et non potuerunt curare
eum; [17] Respondens Ihs ait; O generatio incredula et peruersa quousque
patiar uos quousque ero uobiscum adferte huc illum ad me; [18] Et increpauit
ei Ihs et exiit ab eo daemonium . et curatus est puer ex illa ora;
[19] Tunc accesserunt discipuli ad Ihm secreto et dixerunt ei · quare nos non
175.5 potuimus eicere illum; [20] Dicit illis propter incredulitatem uestram; Amen
dico uobis si habueritis fidem sicut granum sinapis · dicetis monti huic transi
hinc illuc et transibit, Et nihil inpossibile erit uobis [21] hoc autem genus non
eicitur nisi per orationem et ieiunium .,
[22] Conuersantibus autem eis in Galileam dixit illis Ihs futurum est ut filius hominis
176.2 tradatur in manibus hominum · [23] et occident eum et tertia die resurget · et
contristati sunt uehementer;
[24] Et cum uenisset Capharnaum accesserunt qui didragmam exigebant ad Petrum
177.10 LI. et dixerunt; Magister uester non soluet didragma · [25] ait etiam; Et cum in-
trasset in domum praeuenit eum Ihs dicens · quid tibi uidetur Simon reges
terrae a quibus accipiunt tributum uel censum a filiis suis aut ab alienis; [26] Et
ille dixit ab alienis; Dicit illis Ihs ergo liberi sunt filii; [27] Ut autem non
scandalizemus eos uade ad mare et mitte hamum et eum piscem qui primus
ascenderit tolle et aperto ore eius inuenies ibi staterem illum sumens da eis
pro me et te

5. nub//s MS. conplacui *corrector*.

[XVIII.] LII. 178.2 [1] In illa die accesserunt discipuli ad Ihm dicentes . quis utique maior est in
regno caelorum. [2] et uocauit Ihs paruulum et statuit eum in medio eorum [3] et
dixit; Amen dico uobis nisi conuersi fueritis et efficiamini sicut paruuli non
intrabitis in regno caelorum ; [4] Quicumque enim humiliauerit se sicut puer iste
hic maior erit in regno caelorum ; [5] Et qui accep*erit* unum puerum talem in
179.2 nomine meo me suscipit ; [6] Qui autem scandalizauerit unum de pusillis istis
qui in me credunt expedit ei ut suspendatur mola asinaria in collo eius et
demergatur in profundum maris,

[7] Uae autem huic m*u*ndo ab scandalis. Necesse est enim uenire scandala · uerum-
180.6 tamen . uae homini . per quem scandalum uenit ; [8] Quod si manus tua uel pes
tuus scandalizat te . abscide eum et proice abs te, Bonum tibi est in uitam uenire
F. 101. debilem uel clodum quam duos pedes uel duas manus || habentem mitti in
ignem aeternum ; [9] Et si oculus tuus scandalizat te erue eum et proice abs te ·
bonum tibi est unum oculom habentem in uitam uenire quam duos oculos
181.10 habentem mitti in gehennam ignis, [10] Uidete ne contemnatis unum ex pusillis
qui credunt in me dico enim uobis quod angeli eorum in caelis semper uident
182.5 faciem patris mei qui in caelis est ; [11] Uenit enim filius hominis saluare quod
perierat ; [12] Quid uobis uidetur si fuerint alicui homini centum oues et errauerit .
una ex eis nonne relinquet nonaginta nouem in montibus et uadit quaerere
eam quae errauit, [13] et si contigerit ut inueniet eam ; Amen dico uobis quod
gaudebit super eam magis quam in nonaginta nouem quae non errauerunt , ;
[14] Sic non est uoluntas ante patrem uestrum qui in caelis est . ut pereat unus
ex pusillis istis .,

3.5 LIII. [15] Quod si peccauerit in te frater tuus uade et corripe eum inter te et ipsum
184.10 solum ; Si te audierit lucratus es fratrem tuum, [16] Si autem non te audierit
adhibe tecum adhuc unum uel duos ut in ore duorum uel trium testium stet
omne uerbum ; [17] Quod si non audieret eos dic ecclesiae, Si autem ecclesiam
185.7 non audierit sit tibi tamquam ethnicus et publicanus, [18] Amen dico uobis
quaecumque alligaueritis super terram · erunt ligata et in caelo · et quaecum-
186.10 que solueritis super terram · erunt soluta et in caelo ; [19] Iterum amen dico
uobis · quia si duobus ex uobis conuenerit super terram · de omni re quae-
cumque petierint fiet illis a patre meo qui in caelis est, [20] Ubi enim sunt duo
uel tres congregati in nomine meo ibi sum et ego in medio eorum Non enim
sunt congregati . . . . in nomine meo inter quos ego non sum,
187.5 [21] Tunc accedens ad eum Petrus dixit ei dne si peccauerit in me frater meus
quotiens remittam ei usque septies [22] [[dicit illi Ihs non dico tibi usque sepcies]]
sed usque septuagies septies ;

XVIII. 5. accepetrit MS. *uoluit primum* accepit *deinde adiecit* -rit *et* i *in* e *mutauit.* 7. mando MS.

LIIII. 188. 10 [23] *I*deo similis est abitus regni caelorum homini regi qui uoluit rationem ponere
cum seruis suis. [24] et cum coepisset rationem ponere oblatus est ei unus qui
debebat decem milia thalenta, [25] Cum autem non haberet unde redderet iussit
eum uenundari et uxorem eius et filios et *o*mnia quae habebat . et reddi debitum ;
[26] Procidens autem seruus ille orabat eum dicens ; Dne patientiam habe in me
et omnia reddam tibi ; [27] Misertus autem dns serui illius dimisit eum · et debitum
dimisit illi . ; [28] Egressus autem seruus ille inuenit unum de conseruis suis qui
F. 101. 2. debebat | ei centum denarios · et tenens suffocabat eum dicens redde quod
debes ; [29] Et procidens cumseru*u*s eius rogabat eum dicens . patientiam habe
in me et reddam tibi ; [30] Ille autem noluit sed abiit . et misit eum in carcerem
donec redderet omnem debitum ; [31] Uidentes autem conserui eius quae fie-
bant contristati sunt ualde et uenerunt et narrauerunt dno suo omnia quae
facta fuerant, [32] Tunc uocauit eum dns suus . et ait illi serue nequa · omnem
debitum dimisi tibi qnm rogasti me, [33] Non ergo oportuit te misereri con-
seruo tuo sicut ego tui misertus sum ; [34] Et iratus dns eius tradidit eum tor-
toribus . quoadusque redderet uniuersum debitum, [35] Sic et uobis faciet pater
[XVIIII.] meus qui in caelis est si non remiseritis unusquisque fratri suo de cordibus uestris ;
LV. 189. 6 [1] Et factum est cum locutus esset Ihs sermones istos transtulit se a galileam
. et uenit in fines Iudeae trans Iordanen ; [2] Et secutae sunt eum turbae multae
et curauit eos ibi ; [3] Et accesserunt ad eum Pharisaei temptantes eum et
dicentes . si licet homini dimittere uxorem suam quacumque ex causa ; [4] Et
respondens Ihs ait eis non legistis quia qui fecit ab initio masculum et
feminam fecit eos [5] et benedixit ; Propter hoc relinquid homo patrem et
matrem et adherebit uxori suae ; Et erunt duo in carne una ; [6] Itaque iam
non sunt duo sed una caro . quod ergo deus coniunxit homo non separet ;
[7] Dicunt illi quid ergo Moses mandauit libellum repud*ii* dare et dimittere ;
[8] Ait illis qnm ad duritiam cordis uestri permisit uobis Moses dimittere
190. 2 uxores uestras ; Ab initio autem non fuit sic ; [9] Dico autem uobis quia qui-
cumque dimiserit uxorem suam nisi ob causam forn*i*cationis · et aliam duxerit
191. 10 moechatur . , [10] Dicunt ei discipuli · si ita est causa uiri · cum uxore non expedit
nubere, [11] Dixit autem illis · non omnes capiunt uerbum istut sed quibus datum
est ; [12] Sunt enim spadones qui de matris utero sic nati sunt, Et sunt spa-
dones qui facti sunt ab hominibus ; Et sunt spadones qui se ipsos castrauerunt
propter regnum caelorum Qui potest capere capiat,
LVI. 192. 2 [13] Tunc oblati sunt ei infantes ut manus eius inponeret et oraret discipuli autem
increpab*an*t eis. [14] Ihs uero ait illis sinite paruulos ; Et nolite eos prohibere

23. deo MS. 25. Omnia MS., *quasi inciperet scribere* homnia. 29. Cum seruis *m. p.* cumseruus *corrector*. XIX. 7. repudio *m. p.* repudii *corrector*. 9. fornacationis MS. 13. increpabunt MS.

uenire ad me talium est enim regnum caelorum; [15] Et cum inposuisset eis
193.2 manus abiit inde; [16] Et ecce unus accedens ait illi · magister bone quid boni
F. 101. B. fatiam ut abeam ‖ uitam aeternam, [17] Qui dixit ei; quid me interrogas de
bono · nemo bonus nisi unus deus, Si autem uis ad uitam uenire · serua mandata
· [18] dicit illi · quae Ihs autem dixit; Non homicidium fac*i*es non adulterabis
non facies furtum non falsum testimonium dices . [19] honora patrem et matrem
. et diligis proximum sicut te ipsum, [20] Dicit illi aduliscens omnia haec custodiui
194.2 quid adhuc mihi deest; [21] Ait illi Ihs · si uis perfectus esse uade uinde quae
habes et da pauperibus et habebis thesaurum in caelis et ueni sequere,
195.2 [22] Cum audisset autem aduliscens uerbum · abiit tristis. Erat enim habens multas
possessiones . [23] Ihs autem dixit discipulis suis; Amen dico uobis quia diues
difficile intrabit in regnum caelorum .,
[24] Et iterum dico uobis facilius est camelum per foramen acus transire quam
diuitem intrare in regnum caelorum; [25] Auditis autem his discipuli mirati
sunt ualde dicentes . quis ergo poterit saluus esse, [26] Aspiciens autem Ihs dixit
illis . aput homines · hoc inposibile est · aput deum autem · omnia possibilia
sunt; [27] Tunc respondens Petrus dixit ei ecce nos relinquimus omnia et
196.10 secuti sumus te quid ergo erit nobis; [28] Ihs autem dixit illis; Amen dico
uobis quo*d* uos qui secuti estis me in regeneratione · cum sederit filius
197.5 hominis in sede maiestatis suae ., Sedebitis et uos super sedes duodecem . . .
. . . . iudicantes duodecem tribus · Israł
198.2 [29] Et omnis qui derelinquerit domum uel fratres aut sorores aut patrem aut
matrem aut uxorem aut filios aut agros propter nomen meum · centuplum
accipiet et uitam aeternam possidebit;
[XX.] [30] Multi autem erunt primi nouissimi et nouissimi primi;
LVII. 200.10 SIMILE EST REGNUM CAELORUM homini pat*ri* familias . qui exiit primo mane con-
ducere operarios in uineam suam; [2] Conuentione autem facta cum operariis ·
ex dinario diurno misit eos in uineam suam; [3] Et egressus circa ora tertia
uidit alios stantes in foro otiosos . [4] Et illis dixit ., Ite et uos in uinea*m* meam et
quod iustum fuerit dabo uobis . [5] illi autem abierunt;
Iterum autem exiit circa sextam et nonam horam et fecit similiter, [6] Circa un-
decimam uero exiit . et inuenit alios stantes et dicit illis · quid hic statis tota
die oc*ci*osi [7] dicunt ei quia nemo nos conduxit Dicit illis ite et uos in uineam
*m*eam; [8] Cum autem sero factum esset dicit dns uineae procurat*ori* suo uoca
operarius et redde illis mercedem; Incipiens a nouissimis . usque ad primos .,

18. *uoluit primum* facis *deinde correxit* faces. 28. quos vos MS. *post* sedes duodecem *erasum est* tribus israhel. XX. 1. pater MS. 6. octiosi *ut uidetur* MS. *uoluit* occiosi *ut supra* xii. 36 uerbum occiosum. 7. uineameam MS. 8. procuratura *m. p.* procuratori *corrector*. operarius *m. p.* operarios *corrector*.

[9] Cum uenissent ergo qui circa undecimam horam uenerant acceperunt singulos
F. 101. B. 2. dinarios ; | [10] Uenientes autem et primi · arbitrati sunt quod plus essent accep-
turi · acceperunt autem et ipsi singulos dinarios ; [11] Et accipientes murmu-
rauerunt aduersus patrem familias [12] dicentes Hii nouissimi unam horam
fecerunt · et pares illos nobis fecisti qui portauimus pondus diei et aestus, [13] At
ille respondens uni eorum dixit Amice non tibi fatio iniuriam Nonne ex
denario conuenisti mecum [14] tolle quod tuum est et uade ., Uolo autem et huic
nouissimo dare sicut et tibi [15] aut non licet mihi quod uolo facere ; An oculus
tuus nequa est quia ego bonus sum ; [16] Si[c] erunt nouissimi primi · et primi
nouissimi ; Multi enim sunt uocati · pauci autem electi .;.
LVIII. 201 . 2 [17] Et ascendit ihs hierosolymis adsumpsit duodecim discipulos suos secreto et ait
illis ; [18] Ecce ascendimus Hierosolymam et filius hominis tradetur principibus
sacerdotum et scribis et condemnabunt eum morti ; [19] Et tradent eum gentibus
202 . 6 ad deludendum et flagellandum et crucifigendum et tertia die resurget ; [20] Tunc
accessit ad eum mater filiorum Zebedei cum filiis suis adorans et petens aliquid
ab eo ; [21] Qui dixit ei quid uis ait illi dic ut sedeant h*ii* duo filii mei · unus ad
dexteram tuam et unus ad sinistram tuam in regno tuo ; [22] Respondens autem
Ihs dixit . nescitis quid petatis potestis bibere calicem quem ego bibiturus sum
dicunt ei possumus ; [23] Ait illis ; Calicem quidem meum bibetis sedere autem ad
dexteram meam et senistram non est meum dare uobis sed quibus paratum est
a patre meo ;
203 . 2 [24] Et audientes decem indignati sunt de duobus fratribus, [25] Ihs autem uocauit eos
ad se et ait ; Scitis quia principes gentium dominantur eorum ; Et qui maiores
sunt potestatem exercent in eos, [26] Non ita erit inter uos sed quicumque uoluerit
inter uos maior fieri sit uester minister [27] et qui uoluerit inter uos primus esse
204 . 4 erit uester seruus ; [28] Sicut filius hom*in*is non uenit ministrari · sed ministrare ·
et dare animam suam redemptionem pro multis, Uos autem quaeritis de pusillo
crescere et de minore maiores fieri ;
LVIIII. 205 . 2 [29] Et egredientibus eis ab hiericho secuta est eum turba multa ; [30] Et ecce duo
caeci sedentes secus uiam audierunt quia Ihs transiret · et exclamauerunt dicen-
tes, dne miserere nostri fili Dauid ; [31] Turba autem increpabat eos ut tacerent ;
At illi magis clamabant dicentes . dne miserere nostri fili Dauid ; [32] Et stetit Ihs
et uocauit eos . et ait quid uultis ut fatiam uobis · [33] dicunt illi dne ut aperiantur
oculi nostri ; [34] Misertus autem eorum Ihs . tetiit oculos eorum · et confestim uide-
[XXI.] 206 . 2 runt et secuti sunt eum ; [1] Et cum adpropinquassent Hierosolyma et uenissent
Bethfage ad montem olilueti Tunc Ihs misit duos discipulos suos [2] dicens eis · Ite

10. dinarios *m.p.* denarios *corrector.* 21. huii duo. 28. homis MS.
XXI. 1. Hierosolyma *m.p.* Hierosolymis *corrector.*

in castellum quod contra uos est; Et statim inuenietis asinam alligatam et
pullum cum ea soluite et adducite mihi; 3 Et si quis uobis aliquid dixerit ·
207.7 dicite quia dn̄s opera eorum desiderat et confestim dimi*tet* eos · 4 Hoc autem
factum est ut adimpleretur quod dictum est per prophetam dicentem; 5 Dicite
filiae Sion ecce rex tuus uenit tibi mansuetus et sedens super asinam et
208.2 pullum subiugalem; 6 Euntes autem discipuli fecerunt sicut praecepit illis Ih̄s ·
7 et adduxerunt asinam et pullum et inposuerunt super eos uestimenta sua et
eum desuper sedere fecerunt, 8 Plurima autem turba strauerunt uestimenta sua
209.1 in uia · alia autem cidebant ramos de arboribus · et sternebant in uia; 9 Turbae
autem quae praecedebant et quae sequebantur clamabant dicentes, Óssanna
210.10 filio Dauid benedictus qui uenis in nomine dn̄i; Óssanna in excelsis, 10 Et cum
intraset Hierosolymis · commota est uniuersa ciuitas dicens · quis est hic 11 po-
211.1 pulus autem dicebat hic est Ih̄s propheta a Nazareth Gallileae, 12 Et intrauit Ih̄s
in templum dei et eiciebat omnes uindentes et ementes in templo · et mensas
nummulariorum et cathedras uendentium columbas euertit · 13 et dicit eis · scrip-
tum est; Domus mea domus orationis uocabitur, Uos autem fecistis eam spe-
212.10 luncam latronum; 14 Et accesserunt ad eum caeci · clodi · in templo · et sanauit
213.5 eos, 15 Uidentes autem principes sacerdotum et scribę mirabilia quae fecit · et
pueros clamantes in templo et dicentes; Óssanna fi*li*o Dauid indignati sunt
16 et dixerunt ei · audis quid isti dicant; Ih̄s autem dixit eis . utique numquam
214.6 legistis, Quia ex ore infantium et lactantium perfecisti laudem; 17 Et relictis illis
LXI. abiit foras extra ciuitatem in Bethania ibique mansit; 18 MANE AUTEM REUERTENS
IN CI*ui*tatem esuriit · 19 et uidens arborem fici unam secus uiam uenit ad eam ·
et nihil inuenit in eam nisi folia tantum; Et ait illi numquam ex te fructus
nascatur . in sempiternum · Et arefacta est continuo ficulnea; 20 Et uidentes
215.6 discipuli mirati sunt · dicentes quomodo continuo aruit; 21 Respondens autem
Ih̄s ait illis, Amen dico uobis si habueritis fidem . et non hesitaueritis · non
solum de ficulnea fatietis sed etsi monti huic dixeritis tolle te et iacta te in mare
F. 102. 2. (216.6) 217.2 fiet; | 22 Et omnia quaecumque petieritis in oratione credentes accipietis; 23 Et
cum uenisset in templum acceserunt ad eum docentem principes sacerdotum
et seniores populi dicentes · in qua potestate haec facis · et quis tibi dedit hanc
potestatem; 24 Respondens [Ih̄s] dixit illis, Interrogabo et ego uos unum sermo-
nem · quem si dixeritis mihi · et ego uobis dicam in qua potestate haec fatio,
25 Baptismum Iohannis unde erat · e caelo an ex hominibus At illi cogitabant
inter se dicen[tes] si dixerimus e caelo dicet nobis quare ergo non crededistis
illi; 26 Si autem dixerimus ex hominibus timemus turbam; Omnes enim habent

3. tet *in rasura*, dimitit *forsan m. p.* 7. eos *m. p.*, eis *corrector.* 13 spelunchā *corrector.*
16. fió MS. 18. CI·tatem MS. 23. MS. 216. 3

Iohannem sicut prophetam, [27] Et respondentes ad Ihm dixerunt nescimus; Ait
218.10 illis et ipse . nec ego dico uobis in qua potestate hec fatio; [28] Quid autem uobis
uidetur quidam homo habebat duos filios, Et accedens ad primum dixit illi ·
fili uade hodie operare · in uineam meam; [29] Ille autem respondens ait nolo;
Postea autem paenitentia motus abiit, [30] Accedens autem ad alterum dixit simi-
liter, At ille respondens ait . eo dne et non iit; [31] Quis ex duobus fecit uolunta-
tem patris Dicunt nouissimus . Dicit illis Ihs; Amen dico uobis quia publicani
et meretric*e*s praecedunt uos in regno dei, [32] Uenit enim ad uos Iohannes in uia
iustitiae et non crededistis ei · publicani autem et meretrices crediderunt ei;
Uos autem uidentes nec paenitentiam habuistis · postea ut crederetis;
LXII. 219.2 [33] ALIAM PARABOLAM AUDITE Homo erat paterfamilias qui plantauit ueneam · et
sepem circum dedit ei; Et effodit in ea torcular Et aedificauit turrem et locauit
eam agricolis et peregre profectus est, [34] Cum autem tempus fructuum adpro-
pinquasset misit seruos suos ad agricolas ut acciperent fructus eius; [35] Et agri-
colae adpręhensis seruis eius . alium ceciderunt . alium autem occiderunt ·
alium uero lapida[ue]runt; [36] Iterum misit alios seruos plures prioribus · et
fecerunt illis similiter; [37] Nouissime autem misit ad eos filium suum dicens
uerebuntur filium meum [38] agricolae autem uidentes filium . dixerunt intra se hic
est heres . uenite occidamus eum et habebimus hereditatem eius; [39] Et adpre-
hensum eum eiecerunt extra uineam et occiderunt, [40] Cum ergo uenerit dominus
uineae · quid faciet agricolis illis, [41] Aiunt illi malos male perdet et uineam
locabit aliis agricolis qui redd*a*nt ei fructum temporibus suis ., [42] Dicit illis Ihs,
Numquam legistis; Lapidem quem reprobauerunt aedificantes . hic factus est
in caput anguli · a dno factum est istut et est mirabile in oculis nostris, [43] Ideo
F.102.B. dico uobis quia auferetur a uobis || regnum dei et dabitur genti facientes fructus
eius [44] Et qui ceciderit super lapidem istum confringetur; super quem uero
220.1 ceciderit conteret eum; [45] Et cum audissent principes sacerdotum et Pharisaei ·
seniores parabulas eius cognouerunt . quod de ipsis diceret [46] et quaerentes eum
[XXII.] 221.5 tenere timuerunt turbas · qnm sicut prophetam eum habebant, [1] Et respondens
Ihs dixit eis iterum · in parabulis dicens; [2] Simile factum est regnum caelorum
homini regi · qui fecit nuptias filio suo; [3] et misit seruos suos uocare inuitatos ad
nuptias . et noluerunt uenire, [4] Iterum misit alios seruos dicens, dicite inuitatis
ecce prandium meum paraui tauri mei . et saginata mea occisa et omnia parata ·
uenite ad nuptias; [5] Illi autem neglexerunt . et abierunt alius in uillam suam alius
uero ad negotiationem suam; [6] Reliqui uero tenuerunt seruos eius et contumelia
adfectos occiderunt,

31. meretricis MS. 41. reddunt *m. p.*, reddant *corrector*. 43. facientes MS. *pro* facienti.

7 Rex autem cum audisset iratus est et missis exercitibus suis perdidit homicidas
illos; et ciuitatem illorum succendit, 8 Tunc ait serius suis nuptię quidem
222.10 paratę sunt · sed qui inuitati fuerant non fuerunt digni; 9 Ite ergo ad exitus
uiarum et quoscumque inueneritis uocate ad nuptias, 10 Et egressi serui eius in
uias congregauerunt omnes quos inuenerant malos et bonos; et impletę sunt
nuptiae discumbentium; 11 Intrauit autem rex ut uideret discumbentes · et uidit
ibi hominem non uestitum uestem nuptialem; 12 Et ait illi . amice quomodo huic
uenisti · non habe[n]s uestem nuptialem; At ill*e* obmutuit ., 13 Tu[n]c dixit rex
ministris ligatis pedibus eius et manibus mittite eum in tenebras exteriores ibi
erit fletus et stridor dentium; 14 multi autem sunt uocati pauci uero electi;
LXIII. 223.2 15 Tunc abeuntes pharisaei consilium inierunt . ut caperent eum in sermonem;
16 Et mittunt ei discipulos suos cum Herodianis dicentes; Magister scimus quia
uerax e*s* et uiam dei in ueritatem doces . et non est tibi cura de aliquo · Non
enim respicis personas hominum; 17 Dic ergo nobis quid tibi uidetur licet censum
dare Caesari aut non; 18 Cognita autem Ihs nequitia eorum ait; Quid me temp-
tatis hypocritę . 19 Ostendite mihi nomisma census; At illi optulerunt ei dena-
rium; 20 Et ait illis Ihs · cuius est imago haec et suprascriptio · 21 dicunt ei Caesaris.,
Tunc ait illis; Reddite ergo quae sunt Caesaris Caesari . et quae sunt dei deo,
22 Et audientes mirati sunt · et relicto eo abierunt ·,·
LXIIII. 23 In illo die acceserunt ad eum Sadducaei · qui dicant non esse resurrectionem |
.102. B. 2. et interrogauerunt eum 24 dicentes; Magister Moses dixit · si quis mortuus fuerit
non habens filium · ut ducat frater eius uxorem illius et suscitet semen fratri suo;
25 Erant autem aput nos . septem fratres . et primus uxore ducta defunctus est.,
Et non habens semen reliquid uxorem suam fratri suo · 26 Similiter secundus et
tertius · et usque ad septimum; 27 Nouissime autem omnium et mulier defuncta
est; 28 In resurrectionem ergo cuius erit de septem uxor · omnes enim habu-
erunt eam ., 29 Respondens autem Ihs ait illis, Erratis nescientes scribturas neque
uirtutem dei; 30 In resurrectione enim neque nubent neque nubentur sed sunt
sicut angeli dei in caelo; 31 De resurrectione autem mortuorum non legistis · quod
dictum est a deo dicente uobis; 32 Ego sum deus Abraham et deus Isaac et
deus Iacob . non est deus mortuorum sed deus uiuentium; 33 Et audientes
224.6 turbae mirabantur in doctrina eius, 34 Pharesęi autem audientes quod silentium
inposuisset Sadducaeis · conuenerunt in unum; 35 Et interrogauit eum unus ex
eis legis doctor temptans eum, 36 Magister quod est mandatum magnum in
lege, 37 Ait illi Ihs, Diligis dnm deum tuum in toto corde tuo et in tota anima
tua · 38 Hoc est maximum et primum mandatum; 39 Secundum autem simile
est huic, Diligis proximum tuum sicut te ipsum; 40 In his duobus mandatis

XXII. 12. illi MS. 16. est MS.

225.2 tota lex pendet et prophetae; [41] Congregatis autem Pharisaeis interrogauit eos
Ihs [42] dicens., Quid uobis uidetur de Xpo cuius filius est dicunt ei Dauid. [43] Ait illis.
quomodo ergo Dauid in spm uocat eum dnm dicens; [44] Dixit dns dno meo
sede ad dextris meis donec ponam inimicos tuos scabyllum pedum tuorum;
226.2 [45] Si ergo Dauid uocat eum dnm quomodo filius eius est, [46] Et nemo poterat
respondere ei uerbum · neque ausus fuerit quisquam ex illa die eum amplius
interrogare,

[XXIII.] LXV. TUNC IHS LOCUTUS EST AD TURBAS Et ad discipulos suos [2] dicens · super cathedram
227.10 Mosi sederunt scribae et Pharisaei; [3] Omnia ergo quaecumque dixerint uobis
seruate et facite; Secundum opera uero eorum nolite facere; Dicunt enim et
228.5 non faciunt, [4] Alligant autem onera grauia et inportabilia · et inponunt humeros
229.2 hominum . Digito autem suo nolunt ea mouere [5] Omnia uero opera sua fatiunt
ut uideantur ab hominibus · Dilatant enim phylacteria sua et magnificant fim-
brias [6] amant autem primos recubitos in caenis · Et primas cathedras [7] in
F. 103. foro || et uocari ab hominibus rabbi; [8] Uos autem nolite uocari rabbi · unus
230.10 enim est magister uester qui in caelis est, Omnes autem uos fratres estis [9] et
patrem nolite uocare uos super terram; Unus enim est pater uester qui in caelis
231.5 est, [10] Nec uocemini magistri quia magister uester unus est Xps [11] Qui maior est
uestrum erit minister uester · [12] qui autem se exaltauerit humiliabitur; et qui se
humiliauit · exaltabitur;

LXVI. 232.5 [13] UAE AUTEM UOBIS SCRIBAE et Pharisaei hypocritae · qui cluditis regnum caelorum
ante homines; Uos enim non [in]tratis nec introeuntes sinitis intrare, [15] Uę
uobis scribae et Pharisaei hypocritae quia circuitis mare et aridam ut fatiatis
unum proselitum, et cum factus fuerit fatietis eum filium gehennae duplo quam
233.10 uos, [16] Uae uobis duces caeci qui dicitis quicumque iurauerit [[in templo nihil
est qui autem iurauerit]] in aurum templi debet; [17] Stulti et caeci quid enim
maius est aurum an templum quod scificat aurum; [18] Et quicumque iurauerit in
altare nihil est, qui uero iurauerit in do*n*o quod est super illut debet; [19] Caeci
quid enim maius est donum an altare quod scificat donum; [20] Qui ergo iurat in
altare iurat in eo et in omnibus quae super illut sunt, [21] Et qui iurauerit in
templo iurat in illo et in eo qui habitat in ipso; [22] Et qui iurat in caelo iurat in
(234.5) trono dei et in eo qui sedet super eum; [23] Uę uobis scribae et Pharisaei
hypocritae quia decimatis mentam et anetum . et cyminum et relinquitis quae
grauiora sunt legis iudicium et misericordiam et fidem; Haec oportuit facere .
et illa non omittere;

(236.5) [24] Duces caeci liquantes culicem camelum autem gluttientes, [25] Uae uobis scribae
et Pharisaei hypocritae quia mundatis quod deforis est calicis et parapsidis .

XXIII. 9. uocare uos MS.; *dein correxit eadem manus* uobis. 17. scificata aurum MS. 18. domo MS. 23. MS. 239 . 5. 24. MS. 235 . 10.

Intus autem sunt pleni rapina · et inmunditia 26 Pharisee . caece . Ecce
munda prius quod intus est calicis . et parapsidis ut fiat . et id quod deforis
237.5 est mundum; 27 Uae uobis scribae et Pharesaei hypocritę qua similis estis sepul-
chris dealbatis quae aforis parent hominibus speciosa · Intus uero plena sunt
ossibus mortuorum et omni spurcitia · 28 Sic et uos aforis quidem paretis homi-
238.5 nibus · iusti intus autem pleni estis hypocrisi et iniquitate, 29 Uae uobis scribę
et Pharesaei hypocritae qui aedificatis sepulchra prophetarum et ornatis monu-
menta iustorum; 30 Et dicitis si fuissemus in diebus patrum nostrorum; Non
F. 103. 2. essemus socii in sanguine prophetarum; 31 Itaque testimonium estis uobis|met
239.10 ipsis · quia filii estis eorum qui prophetas occiderunt; 32 Et uos imple[te]
mensuram patrum uestrorum; 33 Serpentes genim*i*[na] uiperarum · quomodo
240.5 fugietis a iudicio gehennae ., 34 Ideo ecce ego mitto ad uos prophetas et sapientes ·
et ex ill*is* occidetis et crucifigetis et ex eis flagellabitis in synagogis uestris . Et
persequimini de ciuitate in ciuitatem 35 ut ueniat super uos omnis sanguis iustus
qui effusus est super terram a sanguine Abel iusti usquae ad sanguinem Zacha-
riae † fili Barachiae † quem occidistis inter templum et altare, 36 Amen dico uobis
uenient haec omnia super generatione ista;
LXVII. 241.5 37 HIERUSALEM HIERUSALEM quae interficis prophetas et lapidas eos qui missi sunt
ad te, Quotiens uolui congregare filios tuos quemadmodum gallina congregat
pullos suos sub alas suas et noluisti. 38 Ecce relinquetur uobis domus uestra
deserta, 39 Dico enim uobis non me uidebitis a modo donec dicatis benedictus
XXIIII.] qui uenit in nomine domini;
LXVIII. 242.2 ET EGRESSUS IHS DE TEMPLO IBAT Et acceserunt discipuli eius ut ostenderent ei
aedificationem templi; 2 Ipse autem respondens dixit illis ui*de*tis haec omnia;
Amen dico uobis non relinquetur lapis super lapidem qui non distruatur,
243.2 3 Sedentem autem eum super montem olíueti accesserunt ad eum discipuli secreto
dicentes, Dic nobis quando hec erunt . Et quod signum aduentus tui et con-
sumationis saeculi 4 Et respondens Ihs dixit eis uidete ne quis uos seducat,
5 Multi enim uenient in nomine meo dicentes ego sum Christus et multos
seducent; 6 Audituri enim estis proelia et opiniones proeliorum uidete ne
turbimini oportet enim haec fieri sed nundum est finis, 7 Consurget enim gens
in gentem et regnum in regnum · et erunt pestilentiae et famis et terrae motus
244.1 per loca; 8 Haec autem omnia initiata sunt do[lo]rum; 9 Tunc tradent uos in
tribulatione et occident uos . et eritis odio omnibus gentibus propter nomen
245.10 meum; 10 Et tunc scandalizabuntur multi et inuicem tradent et odio habebant

33. genima *m.p.*, genimina *corrector.* 34. illas MS. ciuitate*m* *m erasum est.* 35. fili Barachiae *a manu recentiori, arte in spatio fere sex litterarum.* altare *m.p.*, altarem *corrector.* XXIV. 2. uitis MS. distruatur *m.p.*, destruatur *corrector.* 7. famis *m.p.*, fames *corrector.* 8. initiata MS.

inuicem; [11] Et multi pseudoprophetae surgent et seducent multos, [12] et qn̄m̄
habundauit iniquitas refrigescit caritas multorum; [13] Qui autem perseuerauerit
246.6 usque in finem hic saluus erit, [14] Et praedicabitur hoc euangelium in uniuerso
(247.6) orbę in testimonium omnibus gentibus . et tunc uenit consummatio; [15] Cum
ergo uideritis abominationem desolationis quae dicta est a Danihelo propheta
248.2 F. 103. B. stantem in loco sc̄o qui legit intellegat, [16] Tunc qui in Iudaea sunt || fugiant ad
montes · [17] et qui in tecto non discendat tollere aliquid de *do*mo sua . [18] et qui
249.2 in agrum non reuertatur tollere tunicam suam; [19] Uae autem pregnantibus ·
(250.6) et nutrientibus in illis diebus; [20] Orate autem ut non fiat fuga uestra hieme uel
(251.2) sabbato; [21] Erit enim tribulatio magna qualis non fuit ab initio mundi usque
252.6 modo neque fiet [22] Et nisi bre[ui]ati fuissent dies illi non fierit salua omnis
253.2 caro sed propter electos breuiabuntur dies illi, [23] Tunc si quis uobis dixerit ·
254.6 ecce hic est Xp̄s aut ecce illic nolite credere, [24] Surgent enim pseudochristi et
pseudoprophetae . et dabunt signū magna et prodigia ita ut in errorem indu-
(255.5) cantur, Si fieri potest etiam electi · [25] Ecce praedixi uobis, [26] Si ergo dixerint
uobis ecce in deserto est nolite exire ecce in penetralibus nolite credere,
(256.5) [27] Sicut enim fulgor exit ab orientem · et paret usque occidentem · ita erit ę
257.5 aduentus fili hominis; [28] Ubicumque fuerit corpus illic congregabuntur aqui-
258.2 lae, [29] Statim autem post tribulationem dierum illorum sol obscurabitur et luna
non dabit lumen suum et stillae cadent de caelo et uirtutes caelorum con-
259.2 mouebuntur, [30] Et tunc parebit signum fili hominis in caelo; Et tunc plange-
bunt omnes tribus terrae . et uidebunt filium hominis uenientem in nubibus
caeli · cum uirtute multa et maiestate; [31] Et mittet angelos suos cum tuba et
uocem magna · et congregab*u*nt electos eius a quattuor uent*i*s a summis cae-
lorum usque ad terminos *eo*rum; [32] Ab arborem autem fici discite parabolam;
Cum iam ramus eius tener fuerit . et folia nata scitis quia prope est aestas,
[33] Ita et uos cum uideritis haec omnia . scitote quia prope est in ianuis .,
[34] Amen dico uobis quia non preteribit haec generatio donec haec omnia fiant .,
260.6 [35] Caelum et terra transibunt · uerba autem mea non praeteribunt; [36] De die
261.5 autem et hora nemo scit neque angeli caelorum · nisi pater solus; [37] Sicut
autem in diebus Noe · ita erit et aduentus fili hom*in*is . [38] Sicut enim er*a*nt in
diebus ante deluuium aedentes et bibentes . nubentes . et nuptu tradentes usque
ad eum diem quo intrauit in arcam Noe, [39] Et non cognouerunt donec uenit
262.5 diluuium; et tulit omnes; ita erit et aduentus fili hominis, [40] Tunc duo erunt in
263.6 agro unus adsumetur et unus relinquetur; [41] duae molentes in mola · una adsu-
metur et una relinquetur;

264.2 [43] Uigilate ergo quia nescitis qua hora dominus uester uenturus est, [44] Illut autem

15. MS. 247 . 5. 17. demo sua MS. 20. MS. 240 . 6. 21. MS. 251 *tantum*. 26. MS. 256 . 5.
27. MS. *om. sectionem*. 31. congregabant, uentus, aerum MS. 37. homis MS. 38. erunt MS.

scitote qn̄m si sciret pater familias qua hora fur uenturus est . uigilaret
.103. B. 2. utique et non sineret perfodire domum suam | · [45] Ideo et uos estote parati quia
265 . 5 qua hora nescitis filius hominis uenturus est, [46] quis putas est fidelis seruus et
prudens quem constituit dn̄s suus super familiam suam ut det illis cybum in
266 . 5 tempore, [47] Beatus seruus ille quem cum uenerit dominus eius inuenerit sic
fatientem; [48] Amen dico uobis qn̄m super omnia bona sua constituet
267 . 5 eum; [49] Si autem dixerit malus seruus ille in corde suo mor*a*m facit dn̄s
meus uenire [50] et coeperit percutere conseruos suos manducet autem et bibat
cum ebriosis . [51] ueniet dn̄s serui illius in die qua non sperat · et hora qua
ignorat [52] et diuidet eum partemque eius cum hypocritis ponet · illic erit fletus
ʹet stridor dentium;
[XXV.] XVIIII. 268 . 10 Tunc simile est regnum caelorum Decem uirginibus quae accipient*es* lampades
suas exierunt ouiam sponso et sponsae; [2] Quinque autem ex eis erant fatuae
et quinque prudentes [3] sed quinque fatuae acceptis lampadibus · non sumpse-
runt oleum secum · [4] prudentes autem sumpserunt oleum in uasis suis cum
lampadibus ., [5] Mora autem fatiente sponso dormitauerunt omnes et dormi-
erunt ., [6] Media autem nocte clamor factus est · ecce sponsus est uenit exite
obuiam ei, [7] Tunc surrexerunt omnes uirgines illae et ornauerunt lampadas
suas · [8] fatue autem sapientibus dixerunt date nobis de oleo uestro quia lam-
pades nostrae extinguntur; [9] Responderunt prudentes et dixerunt · ne forte
non sufficiat nobis et uobis; Ite potius ad uendentes et emitte uobis; [10] Dum
autem irent emere uenit sponsus et quae parate er*a*nt intrauerunt cum eom ad
nuptias · et clausa est ianua; [11] Nouissime ueniunt et reliquae uirgines di-
centes; Dn̄e dn̄e aperi nobis [12] At ille respondens ait · Amen dico
269 . 2 uobis nescio uos, [13] Uigilate itaque quia nescitis diem neque horam, [14] Sicut
enim homo . . proficiscens uocauit seruos suos · et tradidit illis · bona sua;
270 . 5 [15] Et uni dedit quinque talentha · alii autem duo · alii autem unum ., Unicuique
autem secundum propriam uirtutem · et profectus est; [16] Statim abiit autem qui
quinque talentha acceperat · et operatus est in eis et lucratus est alia quinque;
[17] Similiter et qui duo acceperat lucratus est alia duo; [18] Qui autem unum
acceperat abiens fodit in terram · et abscondit pecuniam dn̄i sui; [19] Post
multum uero tempore · uenit dominus seruorum illorum · et posuit rationem
cum eis; [20] Et accedens qui quinque talentha · acceperat · optulit alia quinque
talentha dicens; Dn̄e quinque talenta mihi tradedisti · Ecce alia quinque
lucratus sum; [21] Ait illi dominus eius . euge serue bone et fidelis quia super
F. 104. pauca fuisti fedelis . super multa || te constituam intra in gaudium dn̄i tui;

48. morum MS. XXV. 1. accipient*es* (es *in rasura*). 10. erunt *m. p.*, erant *corrector*
14. *rasura duarum litterarum* pe, *sc. initium uerbi* peregre. 15. alia *sec. loco* MS.

[22] Accessit autem et qui duo talent[h]a acceperat et ait, Dn̄e duo talent[h]a mihi
tradedisti ecce alia duo lucratus sum; [23] Ait illi dn̄s eius; Euge serue bone
et fidelis quia super pauca fuisti fidelis super multa te constituam intra in
gaudium dn̄i tui
[24] Accedens autem et qui unum thalent[h]um acceperat ait illi Dn̄e scio quia homo
durus es . metis ubi no*n* seminasti et congregas ubi non sparsisti · [25] timens
abii et abscondi talenthum tuum in terram · Et ecce habes quod tuum est .
[26] Respondens autem dn̄s eius dixit ei · Serue male et piger sciebas quia non
meto ubi non semino · et congrego ubi non sparsi; [27] Oportuit ergo te mittere
pecuniam meam numulariis · Ut ueniens ego recepissem utique quod meum
est cum usuris; [28] Tollite itaque ab eo talentum · et date ei qui habet decem
271 . 2 talenta; [29] Omni enim habenti dabitur et abundabit · ei autem qui non habet
272 . 5 et quod uidetur habere offeretur ab eo; [30] Et inutilem seruum inicite in tene-
bras exterioras illic erit fletus et stridor dentium;
LXX. 273 . 10 [31] Cum autem uenerit filius · hominis in maiestate sua et omnes angeli cum eo,
Tunc sedebit super sedem maiestatis suae · [32] et congregabuntur ante eum
omnes gentes · Et separabit eos ab inuicem sicut pastor segregat oues ab
hedis . [33] Et statuet oues quidem ad dextris suis hed*o*s autem a sinistris, [34] Tunc
dicit rex his qui ad dextris eius erunt; Uenite benedicti patris mei · possidete
par*a*tum uobis regnum a constitutionem mundi; [35] Esuriui enim et dedisti
mihi manducare sitiui et dedisti mihi bibere hosp*e*s eram et collexistis me,
[36] Nudus et operuistis me infirmus et uisitastis me · In carcerem eram et uenistis
ad me, [37] Tunc respondebunt ei iusti dicentes, Dn̄e quando te uidimus esurien-
tem et pauimus sitientem et dedimus tibi potum; [38] Quando autem te uidimus
hospitem et colleximus · aut nudum et cooperuimus te [39] Aut quando te
uidimus infirmum aut in carcerem et uenimus ad te; [40] Et respondens rex dicet
illis Amen dico uobis quamdiu fecistis uni ex his fratribus meis minimis mihi
fecistis; [41] Tunc dicet et his qui ad sinistris erunt . Disce[di]te a me maledicti
in ignem aeternum parauit pater meus diabulo et angelis eius; [42] Esuriui enim
et non dedistis mihi manducare . sitiui et non dedisti bibere [43] hospes eram et
non collexistis me nudus et non operuistis me infirmus et in carcerem et non
uisitastis me, [44] Tunc respondebunt et ipsi dicentes dn̄e quando te uidimus
esurientem aut sitientem aut hospitem aut nudum aut infirmum uel in carce-
F. 104. 2. rem, | et non ministrauimus tibi; [45] Tunc respondebit illis dicens; Amen dico
uobis, quamdiu non fecistis uni de minoribus his nec mihi fecistis, [46] Et ibunt
hii in poenam aeternam Iusti autem in uitam aeternam;

24. metis *m.p.* metes *corrector*. *Uoluit credo* metens. no seminasti MS. 33. u *in* o *mut.*
34. parumtū MS. 35. hospis *m.p.* hospes *corrector*.

XXVI.] LXXI. (274 . 1) Et factum est cum consummasset ihs · Sermones hos omnes dixit discipulis suis;
2 Scitis quia post biduum pascha fiet · et filius hominis tradetur ut crucifigatur,
275 . (6) 3 Tunc congregati sunt principes sacerdotum et seniores populi · in atrium
principis sacerdotum qui dicebatur Caiphas ., 4 Et consilium fecerunt ut Ihm
dolo tenerent et occiderent . 5 Dicebant autem non in die festo ne forte
276 . 1 tumultus fieret in populo; 6 Cum autem esset Ihs in Bethania in domo
Simonis leprosi · 7 accessit ad eum mulier habens ala*ba*strum unguenti preciosi ·
et effudit super caput ipsius recumbentis, 8 Uidentes autem discipuli indignati
sunt dicentes ut quid perdicio hec 9 potuit enim istut uenundari multo et
dari pauperibus; 10 Sciens autem Ihs ait illis, Quid molesti estis mulieri · opus
bonum operata est in me, 11 Nam semper pauperes habetis uobiscum me
277 . 2 autem non semper habetis, 12 Mitens enim haec unguentum hoc in corpus
meum ad sepeliendum me fecit, 13 Amen dico uobis ubicumque praedicatum
fuerit hoc euangelium in toto mundo dicetur et quod haec fecit in memoriam
278 . (2) eius, 14 Tunc abiit unus de duodecim qui dicitur Iudas Scarioth · ad principes
sacerdotum 15 et ait illis; Quid uultis dare mihi et ego uobis tradam eum ., At
illi constituerunt ei triginta argenteos; 16 Et exinde quaerebat oportunitatem ut
eum traderet ·;·

LXXII. 17 Prima autem azimorum accesserunt a discipuli ad Ihm dicentes; Ubi uis paremus
tibi comedere pascha; 18 At Ihs dixit; Ite in ciuitate ad quendam et dicite ei ·
magister dicit tempus meum prope est aput te fatio pascha cum discipulis meis;
19 Et fecerunt discipuli · sicut constituit illis Ihs et parauerunt pascha; 20 Uespere
279 . 4 autem facto discumbebat cum duodecim discipulis · 21 et aedentibus illis dixit,
280 . 1 Amen dico uobis quia unus uestrum me traditurus est, 22 Et contristati ualde
281 . 2 coeperunt singuli dicere numquid ego sum dne 23 At ipse respondens ait · qui
intingit mecum manum in parapside hic me tradet; 24 Filius quidem hominis
282 . 3 uadit sicut scriptum est de illo; Uae autem homini illi per quem filius hominis
283 . 10 traditur · bonum erat ei si non fuisset natus homo ille; 25 Respondens autem
Iudas qui tradidit eum dixit; Numquid ego sum rabbi . ait illi tu dixisti;
284 . 1 26 Caenantibus autem eis accepit Ihs panem et benedixit ac fregit deditque
285 . 2 discipulis suis . Et ait · accipite et aedite hoc est corpus meum; 27 Et accipiens
F. 104. B. calicem || gratias egit · et dedit illis dicens · accipite et bibite ex hoc omnes
28 hic est enim sanguis noui testamenti · qui pro multis effundetur in remissione
peccatorum · 29 Dico autem uobis non bibam a modo de hoc genimine uitis
usque in diem illum cum illum bibam uobiscum nouum in regno patris mei;
286 . (6) 30 Et hymno dicto exierunt in montem olilueti;
LXXII. 287 . 4 31 Tunc dicit illis ihs Omnes uos scandalum patiemini in me in *i*sta nocte,

7. *scribebat* alabrastrum *sed correxit.* 24. MS. *om.* quem. 31. MS. insta.

288.6 Scriptum est enim · percutiam pastorem et dispergentur oues gregis . [32] post-
quam autem resurrexero praeced*a*m uos in Gallileam ;
289.1 [33] Respondens autem Petrus · ait illi ; Etsi omnes scandalizati fuerint in te · ego
numquam scandalizabor, [34] Ait illi Ihs ; Amen dico tibi quia in hac nocte ante
290.6 quam gallus cantet ter me negabis, [35] Ait illi Petrus etiamsi oportuerit me mori
tecum non te negabo ; Similiter et omnes discipuli dixerunt,
291.1 } 292.7 } [36] Tunc uenit Ihs cum illis in uillam quae dicitur Gethsemani, Et dixit discipulis
suis · sedete hic donec uadam illuc et orem [37] et adsumto Petro et duobus filiis
293.4 Zebedei · coepit contristare · et mestus esse ., [38] Tunc ait illis · tristis est anima
mea usque ad mortem sustinete hic et uigilate mecum ;
294.1 [39] Et progressus pusil[l]um procidit in faciem suam orans et dicens mi pater si
295.1 possibile est transeat a me calix iste ; Uerumtamen non sicut ego uolo sed
296.2 sicut tu ; [40] Et uenit ad discipulos suos · et inuenit eos dormientes · et dixit
Petro sic non potuistis una hora uigilare mecum ; [41] Uigilate et orate ut non
297.4 intretis in temtationem ; Sps quidem prumptus est caro autem infirma ;
298.6 [42] Iterum secundo abiit et orauit pater mi · si non potest calix hic transire
nisi bibam illut fiat uoluntas tua ; [43] Et uenit iterum et inuenit eos dormi-
entes, Erant enim oculi eorum gravati somno ; [44] Et relictis illis iterum abiit
299.4 et orauit tertio eundem sermonem dicens ; [45] Tunc uenit ad discipulos suos
et dicit illis dormite iam et requiescite . ecce adpropinquauit hora et filius
hominis tradetur in manus peccatorum [46] surgite eamus · ecce adpropinquauit
300.1 qui me tradet ; [47] Adhuc ipso loquente · ecce Iudas unus de duodecim uenit ·
et cum eo turba multa · cum gladiis et fustibus a principibus sacerdotum · et
301.2 senioribus ; [48] Qui autem tradidit eum dedit illis signum dicens ., Quem oscu-
latus fuero ipse est tenete eum, [49] Et confestim accedens ad Ihm dixit aue
rabbi · et osculatus est eum ., [50] Dixitque illi Ihs amice ad quod uenisti ; Tunc
302.1 accesserunt et manus inicerunt in Ihm et tenuerunt eum ; [51] Et ecce unus ex
F.104.B.2. his | qui erant cum Ihu extendens manum exemit gladium suum et percussit
seruum principis sacerdotum et amputauit auriculam eius ;
303.10 [52] Tunc ait illi Ihs conuerte gladium tuum in locum suum ·;· Omnis enim qui gladio
percutit gladio peribit ; [53] An putas quia non possim rogare patrem meum et
exibebat mihi modo plus quam duodecim milia legiones angelorum · [54] Quo-
modo ergo implebuntur scribturae quia sic oportet fieri,
304.1 [55] In illa hora dixit Ihs turbis tamquam ad latronem existis cum gladiis et fustibus
conpraehendere me ; Cotidie apud uos sedebam docens in templo et non me
305.6 tenuistis, [56] Hoc autem totum factum est ut implere[n]tur scripturae pro-
306.1 phetarum ; Tunc discipuli omnes relicto eo fugerunt ; [57] At illi tenentes Ihm

32. praecedum MS. praecedam *corrector.* 41. prumptus MS. promptus *corrector.*

duxerunt ad Caiphan principem sacerdotum · ubi scribae et seniores con-
307 . 4 uenerunt, [58] Petrus autem sequebatur eum a longe usque in atrium principis
sacerdotum; Et ingressus intro sedebat cum ministris ut uideret finem;
308 . 2 [59] Principes autem sacerdotum et omne concilium quaerebant falsum testi-
monium contra Ihm ut eum morti traderent [60] et non inuenerunt cum multi
309 . 6 falsi testes accessisent, Nouissime autem uenerunt duo falsi testes [61] et
dixerunt, Hic dixit possum distruere templum dei et post triduum aedificare
illud · [62] et surgens princeps sacerdotum ait illi; Nihil respondis ad ea quae isti
aduersum te testificantur [63] Ihs autem tacebat et princeps sacerdotum ait illi ·
Adiuro te per deum uiuum ut dicas nobis si tu es Xps filius dei · [64] Dicit illi
Ihs tu dixisti;
310 . 1 Uerum tamen dico uobis a modo uidebitis filium hominis sedentem ad dex-
311 . 2 tris uirtutis et uenientem in nubibus caeli; [65] Tunc princeps sacerdotum
312 . 2 scidit uestimenta sua dicens quid adhuc egemus testibus; Ecce nunc audistis
blasphemiam [66] quid uobis uidetur; At illi respondentes dixerunt reus est
313 . 1 mortis, [67] Tunc expuerunt in faciem eius et colaphis eum ceciderunt et
palmas in faciem [ei] dederunt [68] dicentes prophetiza nobis Xpe quis est qui te
314 . 1 percussit; [69] Petrus uero sedebat foras in atrio et accessit ad eum una ancilla
dicens ., Et tu cum Ihu galileo eras · [70] at ille negauit coram omnibus dicens
315 . 1 nescio quod dicis, [71] Exeuntem illo ianua uidit eum alia · et ait his qui erant
ibi · et hic erat cum Ihu nazareno [72] et iterum iurauit cum iuramento quia non
noui hominem; [73] Et post pusillum acces[s]erunt qui stabant et dixerunt
F. 105. Petro uere et tu ex illis es || nam et loquella tua manifestum te facit, [74] Tunc
coepit detestare et iurare quia non nouisset hominem · et continuo gallus
cantauit;
316 . 2 [75] Et recordatus est uerbi Ihu quod dixerat · prius quam gallos cantet ter me
XXVII.] negabis; Et egressus foras fleuit amare, [1] Mane autem facto consilium inierunt
317 . 2 omnes principes sacerdotum et seniores populi aduersus Ihm ut eum morti
318 . 1 traderent; [2] Et uinctum adduxerunt eum et tradiderunt Pontio Pilato praesidi;
319 . 10 [3] Tunc uidens Iudas qui eum tradidit · quia damnatus est paenitentia ductus
rettulit trigenta argenteos principibus sacerdotum . et senioribus [4] dicens .
Peccaui tradens sanguinem iustum; At illi dixerunt quid ad nos tu uideris,
[5] Et proiectis argenteis in templo recessit et abiens laqueo se suspendit;
[6] Principes autem sacerdotum acceptis argenteis dixerunt non licet mittere eos
in corban quia pretium sanguinis est, [7] Consilio autem inito · emerunt ex illis
agrum figuli in sepulturam peregrinorum; [8] Propter hoc uocatus est ager ille
Acheldemach quod est ager sanguinis usque in hodiernum diem; [9] Tunc

59. consilium *m.p.* concilium *corrector.* 5. recessit *m.p.* secessit *corrector.*

impletum est quod dictum est per Hieremiam prophetam dicentem; Et ac-
ceperunt triginta argenteos pretium quod adpretiauerunt filii Israhel · [10] et
dederunt eos in agrum figuli sicut constituit mihi dns,
320.1 [11] Ihs autem stetit ante praesidem et interrogauit eum praeses dicens · tu es rex
321.4 iudaeorum Dicit ei Ihs tu dicis., [12] Et cum accusaretur a principibus sacerdotum
et senioribus · nihil respondit; [13] Tunc dicit ei Pilatus · non audis quanta ad-
uersum te dicant testimonia · [14] et non respondit ei ullum uerbum · ita ut
322.2 miraretur praeses uehementer; [15] Per diem autem sollemnem consueuerat
323.4 praeses dimittere populo unum uinctum quem uoluissent, [16] Habebat autem
tunc uinctum insignem qui dicebatur Barabbas, [17] Congregatis autem illis dixit
Pilatus · quem uultis dimittam uobis Baraban an Ihm qui dicitur Xps; [18] Sciebat
324.10 enim quod per inuidiam trad*i*dissent eum; [19] Sedentem autem eum pro tribunali
misit ad illum uxor eius dicens · Nihil tibi et iusto illi multa enim passa sum
hodie per uisum propter eum,
325.1 [20] Principes autem sacerdotum et seniores persuaserunt populo ut peterent
Barabban Ihm uero perderent; [21] Respondens autem praeses · ait illis · quem
uultis uobis de duobus demittam · at illi dixerunt Barabban;
326.1 } F.105.2. } [22] Dicit illis Pilatus quid igitur fatiam de Ihm qui dicitur Xps [23] dicunt | omnes
crucifigatur,
327.10 [24] Uidens autem Pilatus quia nihil proficeret sed magis tumultus fieret accepta
aqua lauit manus coram populo dicens innocens ego sum a sanguine iusti
huius uos uideritis; [25] Et respondens uniuersus populus dixit · sanguis eius
super nos et super filios nostros,
328.1 [26] Tunc dimisit illis Barabban. Ihm autem flagellatum tradidit eis ut crucifigeretur;
329.(4) [27] Tunc milites praesidis suscipientes Ihm in praetorio · congregauerunt ad eum
uniuersum cohortem [28] et exuentes eum clamydem coccineam circum[de]derunt
ea [29] et plectentes coronam de spinis posuerunt super caput eius et harundinem
in dextera eius et genu flexu ante eum inludebant dicentes · aue rex iudaeorum,
330.6 [30] Et expuentes in eum acceperunt harundinem et percuciebant caput eius. [31] Et
postquam inluxerunt et exuerunt eum clamidem · et induerunt eum uestimentis
eius · et duxerunt eum ut crucifierent;
331.1 [32] Exeuntes autem inuenerunt hominem cyreneum nomine Simonem · hunc
332.1 angariauerunt ut tolleret crucem eius; [33] Et uenerunt in locum qui dicitur
333.1 Golgotha quod est Caluariae locus, [34] Et dederunt ei uinum bibere cum felle
mixtum; Et cum gustasset noluit bibere;
334.1 [35] Post quam autem crucifixerunt eum diuiserunt uestimenta eius sortem mittentes ·
335.1 [36] et sedentes seruabant eum, [37] Et inposuerunt super caput eius causam ipsius

13. dicant *m.p.* dicunt *corrector.* 18. tradedissent *m.p.*, *sed postea* e *in* i *mutatum.*

336 . 1 scribtam · hic est Ihs rex iudaeorum; [38] Tunc crucifixerunt cum eo duo
latrones unum a dextris et unum a sinistris;
337 . 6 [39] Praetereuntes autem blasphemabant eum mouentes capita sua [40] et dicentes qui
destruet templum et in triduum illut reaedificat; Salua temet ipsum si filius dei
338 . 2 es descende de crucem; [41] Similiter et principes sacerdotum inludentes cum
scribis et senioribus dicentes [42] alios saluos fecit se ipsum non potest saluum
facere, Si rex Israhel est descendat nunc de crucem · et credimus ei · [43] Confidet
339 . 2 in deum liberet nunc eum si uult eum Dixit enim quia filius dei sum; [44] Id
340 . 2 ipsum et latrones qui fixi erant cum eo inproperabant ei; [45] A sexta autem
hora tenebrae factae sunt super uniuersam terram usque ad horam nonam;
341 . 6 [46] Et circa horam nonam clamauit Ihs uoce magna dicens · HELI . HELI . LEMA ·
ZA.BACTHANI · hoc est deus deus meus deus meus ut quid derelequisti me;
[47] Quidam autem illic stantes et audientes dicebant Heliam uocat iste;
342 . 2 [48] Et continuo currens unus ex eis accepta sphongi*a* · inplevit aceto · et inposuit
harundini et dabat ei bibere, [49] Ceteri uero dicebant sine uideamus an ueniat ||
F. 105. B. 343 . 1 Haelias liberans eum; [50] Ihs uero iterum clamans uoce magna emisit spm;
344 . (2) [51] Et ecce uelum templi scissum est in duas partes a summo usque deorsum;
345 . 10. Et terra mota est et petrae scissę sunt [52] et monumenta aperta sunt · et multa
corpora sanctorum qui dormier*a*nt surrexerunt, [53] Et exeuntes de monumentis
post resurrectionem eius uenerunt in sam ciuitatem et apparuerunt multis;
346 . 1 [54] Centurio autem et qui cum eo erant custodientes Ihm uiso terrae motu et his
347 . 6 quae fiebant timuerunt ualde dicentes uere dei filius est i[s]te · [55] Erant autem
ibi mulieres multae a longe quae secutae erant Ihm a Galilea ministrantes ei ·
[56] Inter quas erat Maria Magdalene · et Maria Iacobi et Ioseph mater et mater
filiorum Zebedei;
348 . 1 [57] Cum sero autem factum esset uenit quidam homo diu*e*s ab Arimathia nomine
Ioseph qui et ipse discipulus erat Ihu · [58] Hic accessit ad Pilatum et petit corpus
Ihu; Tunc Pilatus iussit reddi corpus;
349 . 1 [59] Et accepto corpore Ioseph · inuoluit illut sindone munda · [60] et posuit illud in
monumento suo nouo quod exciderat in petra; Et aduoluit saxum magnum ad
350 . 6 ostium monumenti · et abiit; [61] Erat autem ibi Maria Magdalene et alter[a]
351 . 10 Maria sedentes contra sepulchrum; [62] Altera autem die quae est post pa-
rasceuen conuenerunt principes sacerdotum et Pharisaei ad Pilatum [63] dicentes
Domine recordati sumus quia seductor ille dixit adhuc uiuens post tres dies
resurgam, [64] Iube ergo custodire sepulchrum usque in diem tertium ne forte

43. eum *m.p.* (*post* uult) *deinde erasum est.* 48. sphongiae MS. 52. dormierunt *m.p.*? dormierant *corrector*? 53. exeutes MS. *sine abbreuiationis signo.* 57. diuis *m.p.* diues *corrector.*

ueniunt discipuli eius et furentur eum et dicant plebi · surrexit a mortuis ; Et
erit nouissimus error peior priore ; [65] Ait illis Pilatus habetis custodes ite
custodite sicut scitis ; [66] Illi autem abeuntes munierunt sepulchrum · signantes
[XXVIII.] lapidem cum custodibus ;
LXXIIII. Uespere autem sabbati Quae lucescit in prima sabbati ; Uenit Maria Magdalene
352. (1) et altera Maria uidere sepulchrum ; [2] Et ecce terrę motus factus est magnus .
angelus enim dn̄i descendit de caelo et accedens reuoluit lapidem et sedebat
super eum, [3] Erat autem aspectus eius sicut fulgor et uestimenta eius sicut nix ;
[4] Prae timore autem eius exterriti sunt custodes et facti sunt uelut mortui ;
353. (2) [5] Respondens autem angelus dixit mulieribus nolite timere uos ; Scio enim quod
Ih̄m qui crucifixus est · quaeritis [6] non est hic surrexit enim sicut dixit, Uenite
F. 105. B. 2. uidete locum ubi | positus erat dn̄s [7] et cito euntes dicite discipulis eius quia
surrexit et ecce praecedit uos in Galileam ibi eum uidebitis ecce praedixi
uobis ;
354. (2) [8] Et exierunt cito de monumento cum timore et gaudio magno currentes nuntiare
355. (10) discipulis eius, [9] Et ecce Ih̄s occurrit illis dicens auete illae autem accesserunt
et tenuerunt pedes eius et adorauerunt eum · [10] Tunc ait illis Ih̄s nolite timere
ite nuntiate fratribus meis ut eant in Galileam ibi me uidebunt, [11] Quae cum
abissent ecce quidam de custodibus uenerunt in ciuitatem et nuntiauerunt
principibus sacerdotum omnia quae facta fuerant ; [12] Et congregati cum
senioribus consilio accepto pecuniam copiosam dederunt militibus [13] dicentes
dicite quia discupuli eius noctu uenerunt et furati sunt eum nobis dormi-
entibus, [14] Et si hoc auditum fuerit a praeside nos suadebimus ei et securos
uos faciemus, [15] At illi accepta pecunia fecerunt sicut erant docti et diuulgatum
est uerbum istut aput Iudaeos usque in odiernum di*e*m, [16] Undecim autem
discipuli abierunt in Galileam in montem ubi constituerat illis Ih̄s · [17] et uidentes
eum adorauerunt quidam autem dubitauerunt, [18] Et accedens Ih̄s locutus est eis
dicens data est mihi omnis potestas in caelo et in terra, [19] Euntes ergo docete
omnes gentes baptizantes eos in nomine patris et filii et sp̄s sc̄i · [20] Docentes
eos seruare omnia quaecumque mandaui uobis Et ecce uobiscum sum omnibus
diebus usque ad consumationem saeculi ;

EUANGELIUM SECUNDUM MATTHEUM EXPLICIT.

14. -os uos *in rasura, casu facta, credo.*   15. diaem, a *postea erasa.*

APPENDIX I.

CODICES A ROBERTO STEPHANO (ET DESIDERIO ERASMO) IN EDITIONIBUS BIBLIORUM LATINORUM ADHIBITI.

IN editione Bibliorum in folio Parisiis A.D. 1528 in praefatione ita scribit Stephanus:

'Cum anno MDXXIIII huius urbis peruetustas Bibliothecas euolueremus eam maxime quae est apud D. Germanum a pratis; in manus tandem nostras peruenit exemplar quoddam mirae uetustatis, quod ut manu diligentissime scriptum, ita et a uiris doctis, ut uidere licet, accurate perlectum erat, et si quando librariorum uitio mendae irrepsissent, tanto studio castigatum, ut non credam aliud usquam pari. Eius nobis copiam libenter fecerunt qui illi Bibliothecae praeerant, a quibus et alterum simili prope diligentia scriptum mutuo accepimus in quo uideas accentus superscriptos dictionibus quod et imitati fuimus. Nec his quidem contenti euoluimus et Bibliothecam sancti Dionysii in qua unicum exemplar reperimus quod ad fidem praedictorum accederet.'

Ita Stephanus, sed in ipsa editione nullam lectionum uarietatem adnotat.

Horum codicum notitiam praebet Le Long *Bibliotheca Sacra*, tom. i. p. 255, Parisiis 1723. De Sangermanensibus enim ait 'Utrumque etiamnum anno 1720 extat in eadem Bibliotheca, prius num. 9, posterius num. 1 et 2 signatum.' Illud est ergo 'Germanum paruum,' hoc Walkeri ν: de quibus uide infra. De tertio Sandionysiano ait Le Long, 'asseruatur nunc in Bibl. Regia Cod. 3562.' Sed hic certe fallitur Le Long; et, ut mihi uidetur, codicum numeros 3561 et 3562, ex causa nobis iam ignota, una cum Walkero, confudit et inuertit. Regius enim 3561, hodie 2, Dionysianus olim fuit (uide infra ϵ Walkeri, p. 51), sed 3562 semper erat Fossatensis (uide infra MS. η, p. 52). Hanc meam coniecturam, a uiro peritissimo Henrico Omont approbatam, confidenter legentibus commendo.

In editione quae A.D. 1532 in lucem prodiit de eisdem libris uerbis generalibus loquitur R. Stephanus et in marginibus aliquas lectiones adnotat, sed nulla codicum nomina vel sigla lectionibus adponit.

In editione autem pulcherrima et suarum optima, quae annis 1538–1540 apparuit, multo plura scribit ad hunc modum de signis a se adhibitis, quibus codices manuscriptos plus XVII, et editiones impressas tres notauit.

'Ge. o., l., p., au., ar. Haec compendia significant S. Germani exemplar oblongum, latum, paruum, aureum, argenteum. Tot enim exemplaria suppeditarunt nobis coenobitae S. Germani, tantae uetustatis ut multis in locis literae oculos legentium fugerent. Illis autem exemplaribus differentiae causa, à forma ipsa corporis, indidimus nomina: uni oblongi quod chartis oblongis erat: alteri lati: tertio parui. Paruum illud intelligimus quod et exiguo corpore est, & literis scriptum minutioribus . quarto, aurei nomen imposuimus quòd literis aureis scriptum sit . hoc exemplar Euangelia Matthaei & Marci continet, & praeterea nihil. Quintum, argenteum appellauimus, quòd habeat Psalmos omnes argenteis literis, iisque fugientibus scriptos.

Di. o., l.: S. Dionysii oblongum et latum: quorum copiam nobis fecerunt sodales S. Dionysii. horum alterum, id est oblongum, Rex Carolus quintus cognomento Sapiens, mira diligentia scribi curauit ante annos ducentos. Non minore diligentia scriptum erat et latum.

V.: S. Victoris coenobitarum exemplaria scripta.

P.: Paruum exemplar in quo Euangelistarum scripta tantum leguntur: quod amici nobis utendum praebuerunt.

C.: Complutensis, siue Hispana editio.

T.: Taurinense exemplar, in quo aureis literis uerba Christi scripta sunt.

S.: Sorbonicum Correctorium . liber est quem à Sodalibus Sorbonicis commodato accepimus, in quo etiam antiquorum codicum, non paucorum, uariae lectiones annotatae sunt.

Au.: Aureum exemplar, totum & auro conuestitum, & aureis literis descriptum, quo olim usus est doctissimus Erasmus Roterodamus beneficio Margaritæ Caroli Cæsaris amitæ.

Paul.: Exemplar quod Iohannes Coletus, Paulinæ apud Londinum ecclesiæ decanus, exhibuit Erasmo, adeò priscis literarum typis, ut ei ab integro discenda esset legendi ratio & in noscitandis elementis fuerit repuerascendum.

Cor.: Codex belle insignitus, quem commodauit Erasmo collegium Corsendonkense.

Const.: Constantiense exemplar, quod exhibuit ei Constantiense collegium.

Don.: Donatianum exemplar, quod illi Brugis exhibuit collegium Diui Donatiani. Haec duo postrema, ferè in omnibus consentiunt cum nostro Germanico lato.

Su.: Suessionense exemplar, quo tantum in Psalterio usi sumus.

B.: Basileensis editio, minutis characteribus impressa ante quadraginta annos.

M.: Moguntinensis editio, excusa anno M.CCCC.LXII.

÷ * Imitati Origenem et Hieronymum obelo id est ueru: & asterisco, id est stellula, usi sumus . Obelus ostendit iugulandum esse et confodiendum quod neque in

ueteribus Latinis codicibus neque in Hebraeis aut Graecis libris authenticis inuenitur . Asteriscus uerò in medium profert ex antiquis Latinis codicibus, & Hebraicis, ac Graecis quod in uulgata tralatione desyderatur.'

Hucusque R. Stephanus qui in U. T. usus est Dionysii oblongo et lato, Germanensibus oblongo, lato, paruo, et argenteo in Psalmis, Uictorianis (quot fuerint non liquet) et correctorio Sorbonico, itemque Suessionensi in Psalmis. Constantiense laudatur ad Iosue c. iii. 17 ubi habet 'latus' pro 'Iordanem,' sed uix alibi.

Per totum Nouum Testamentum his utitur: Germanis oblongo, lato, Dionysii lato et Uictorianis. In Euangeliis quoque Germano aureo, Dionysii oblongo, Corsendonkensi, Constantiensi, Donatiano, Aureo, Paruo, Taurinensi, Paulino. In Actibus Dionysii oblongo, et Constantiensi. In Epistolis Paulinis Dionysii oblongo, Constantiensi, Donatiano, et Paulino. In Catholicis Dionysii oblongo, Constantiensi et Donatiano.

Ex his codicibus Sangermanenses et correctorium Sorbonicum facile cognosci possunt: ceteri indagantium ingenio materiam non spernendam offerunt. Duo tantum adhuc post aliquantum laboris, adiuuantibus amicis, inueni.

Germ. oblongum: Par. Lat. 11504–5, Sangerm. 3, 4 postea 16, 17, Walkeri $o_{(2)}$ q. u. Biblia. Ad omnes fere libros [1] adhibuit Stephanus.

Germ. latum: Par. Lat. 11553, Sangerm. 15 postea 86, Walkeri μ. q. u. Biblia tunc temporis (1540) perfecta aut paene perfecta. Citat enim Stephanus ad omnes libros exceptis Baruch, Danielo, Prophetis XII, Maccabeis et libris Esdrae I (III–IV, Tobia et Iudith [1]), ex quibus etiam hodie extant, Macc. I, Esdrae I, Tobias et Iudith. Uide prolegomena nostra.

Germ. paruum: Par. Lat. 11937, Sangerm. 9 postea 645, saec. ix, in 4^0, membr, minusc, foll. 179, centim. 28 × 22, Bibliorum hodie uolumen 1. Continet Gen. xviii. 20, *Sodomorum et Gomorraeorum*—fin. Ex. Leu. Numb. Deut. Ios. Iud. Ruth. Sam. Malachim. Is. Hierem. Hiezech. XII Proph. Iob. Psalterium ad *fidelia facta sunt nimis* xcii. 5. Hi sunt libri U. T. ad quos Stephanus hoc codice usus est, sed citat etiam ad Maccab. Ị. ii. 41 et in N. T. ad Matt. v.–viii.: sed hic credo p. debet esse P., errore facili. Librum nuper descripsit L. Delisle *Bibles de Théodulfe* (istius enim recensionis est), p. 28 sqq. Paris. 1879.

Germ. aureum: Par. Lat. 11955, Sangerm. 777 Walkeri *a* q. u., continet Euangelia Matthaei et Marci mutila.

Germ. argenteum: Par. Lat. 11947, Sangerm. 780 postea 681. Psalterium S. Germani saec. vi. (?) membr. unc. foll. 291, centim 27.4 × 22, Textum impressum habet Sabatier *Bibl. sacr. uers. ant.* ii. pp. 9–287. Facsimilia prae-

[1] Nullas quippe codicum lectiones adnotat ad Esdrae III, IV, Tobiam et Iudith.

bent Blanchinus *Eu. Quadr.* parte 2, tab. 1, post pag. DC., Delisle *Cabinet des MSS.* tab. vii. 3, Silvestre *Pal. Universelle* tab. cx, De Bastard, tab. i.

Dionysianis oblongo et lato usus est maxime Stephanus, lato ad omnes libros Biblicos, et oblongo ad omnes excepta Apocalypsi. Hi codices ubi sint adhuc me latet. Nam coniecturas, quibus fidebam, discrepantia lectionum subuertit. Neque hic ergo neque ille est codex Arsenalis 590 (olim 4 c), Biblia Caroli Quinti Celestinis dono data, nec magis Bib. Nat. Lat. 2, Biblia Caroli Calui, ab eodem Carolo Quinto ecclesiae S. Dionysii tradita, quos ambo mea gratia cum Stephanicis lectionibus partim contulit Carolus Kohler. Et hoc quidem mirandum est, cum ipsis Caroli Calui Bibliis usus quondam uideatur Stephanus in editione anni 1528 (uide supra p. 47). Scribit Henricus Omont multos codices Dionysianos in Uaticana nunc asseruari et hos fortasse eo numero inesse. Confer etiam Epistolam Iohannis Walkeri, Parisiis Feb. 20 A.D. 1720 datam; cui, cum ipse codices R. Stephani Dionysianos, Montefalconio comite, quaereret, dictum est libros istos bellis ciuilibus aut perditos aut ablatos (uide R. Bentley's *Correspondence*, p. 567, Lond. 1842, et supra p. xxvi, not. 1).

Uictoriani codices hodie asseruantur in Bib. Nat. Lat. 14232–15175: ex quibus unus tantum inter Biblicos ad saeculum nonum attingit. Hic est 14407 Euangelia. Alter Euangeliorum, 14782, saeculi undecimi est. Plura ex Bibliis saeculis xi–xiii attribuuntur: uide 14232 seqq., 14239, 14395 seqq., 14770 seqq. In tanta multitudine codices Stephanici uix distinguuntur. Confer Le Long l. c. pp. 239–40. Biblia Reginae Blanchae circa A.D. 1240, olim no. 870, hodie sunt Lat. 14397.

Taurinense exemplar dicitur a Le Long, i. p. 257 E, 'Ebroicense S. Taurini.' Sed inter Ebroicenses hodiernos, quorum catalogum confecit Henricus Omont, ab Ulysse Robert impressum, talis liber inueniri non potest. Neque ille qui solus, ex libris manuscriptis mihi cognitis, uerba Christi litteris aureis exhibet, codex scilicet Euangeliorum Parisiensis Lat. 257 saec. ix, aut Ebroicensis fuisse uidetur aut lectionibus satis concordat. De Lat. 257, nihil constat nisi quod sub Francisco primo bibliothecae Regiae accesserit, et anno 1538 compactus fuerit, ut ex Henrico Omont compertum habeo.

Sorbonicum correctorium bene notum est. Hodie est Paris Lat. 15554 saec. xiii., foliis 256, lineis in unaquaque pagina 36. Uide Samuel Berger *Des Essais qui ont été faits à Paris an xiii siècle pour corriger le texte de la Vulgate*, Lausanne, 1883.

Suessionense exemplar quid fuerit nescio, sed uel ecclesiae Cathedralis uel S. Medardi crediderim. Uix potest esse codex Bibliothecae Suessionensis quae nunc est no. 97, olim Praemonstratensis, saec. xii, qui continet Psalterium et

Breuiarium Praemonstratense. Cf. Fleury *Les MSS. à Miniatures de la Bibliothèque de Soissons*, Paris, 1865. Sunt et alia Psalteria numeris 72, 73, 100.

Editiones, praeter Moguntinensem anni 1462, fuerunt Basileensis Frobenii, in 8°, charactere Gothico, 1495, et polyglotta Complutensis 1514–1517.

Quae sequuntur, Aureum, Paulinum, Corsendonkense, Constantiense, Donatianum, ex Erasmi in Nouum Testamentum Annotationibus solum cognouisse uidetur Stephanus. Nam ipsis Erasmi uocibus utitur ex *Praefatione in annotationes* sed non accuratissime relatis. De Paulinis enim 'duobus' loquitur Desiderius et de Donatianis 'aliquot:' Constantienses item duos uel tres fuisse certum est. Uide hanc Erasmi praefationem in editione Clerici tom. vi, Lugd. Bat. 1705 post *Capita Argumentorum contra morosos, etc.*

Aureum ex nota Erasmi ad Matt. i. 20 'in aulica bibliotheca Mechliniae' tunc temporis fuit. Extat hodie inter thesauros palatii Escurialensis, sine nota numerica, sub uitro expositum in magna aula bibliothecae principalis, ut me monet Iohannes Facundus de Riaño, Instructionis publicae Director generalis in Hispania, qui in hoc codice describendo amicissime me adiuuit. Codex est saec. xi in folio membr., litteris aureis, foll. 168 + 2, centim. 50 × 33 (de la Peña 52 × 35), binis columnis. Continet illuminationes uarias et inscriptiones, de quibus uide Iosephum Mariam Escudero de la Peña in *Museo Español de Antiguedades*, Fortanet, Madrid 1875, qui et facsimile praebet ex folio 3 recto ubi depingitur B. U. M. inter Heinricum regem et Agnetem reginam. Sequuntur Euangelia quattuor (inter quos primum est sec. Lucan) cum praeff., can. tabb., proll., et euangelistarum figuris et symbolis.

Scriptus fuit codex ut uidetur Spirae ad Rhenum iussu imperatoris Conradi († 1039) et completus temporibus filii eius Henrici II ante annum 1050. Postea dicitur fuisse (teste G. Haenel) Matthiae Coruini Hungariae regis, sed ante uastationem a Turcis Budae effectam A.D. 1526 in manus Margaretae imperatoris Maximiliani filiae uidetur cessisse; deinde Mariae Hungariae reginae, postea regis Philippi II peculium fuit, qui post annum 1575 bibliothecae Escurialensi tradidit. Praeter dissertationem supra citatam uide de hoc libro Cl. Clementis *accuratam descriptionem Regiae Bibliothecae S. Laurentii Escurialis* pag. 533, Lugd. Bat. 1635, Le Long l. c. i. p. 245 seq., et G. Haenel *Catal. librorum MSS.* col. 924, Lipsiae 1830.

Paulinos codices in incendio magno A.D. 1561 uel postea maximo A.D. 1666, periisse credibile est. Fallitur enim Le Long, i. p. 246 C, D, qui credat libros istos in bibliotheca Academica Cantabrigiensi conseruari[1]. Euangeliorum

[1] Hunc in errorem ductus est Le Long per *Catalogum MSS. Angliae et Hiberniae*, parte 2ª, p. 171, cod. 2405. 225, Oxon. 1697, ubi liber Coleti iussu scriptus A.D. 1509, per Petrum

codex, teste Erasmo, 'uetustissimus' fuit (Matt. i. 18, iv. 10), et 'omnium' forsan quos habuit 'uetustissimus' (ad Ioh. xiv. 9). Uidetur etiam satis paruum uolumen fuisse. Ait enim ad Ioh. xxi. 29 (p. 419 c, ed. Clerici 1705) 'nec dubito quin itidem scriptum fuerit in Paulino codice, nisi quod extrema pagella nos destituerat.' His indiciis ductus suspicabar Coleti librum eundem esse cum bene noto illo Harleiano 1775 Musei Britannici (olim Regio Parisiensi 4582) qui et uetustissimus est et lectionibus simillimus et hac 'pagella' mutilus est. Sed nec difficilis lectu est, nec lectiones omnibus locis (unoque insigni) concordant; itaque coniecturam hanc meam falsam esse credo[1]. Confer Matt. vii. 14, Luc. xi. 8, xii. 42 et forsan Ioh. vii. 29, ubi discrepantia lectionis est. Ceteris enim locis consentit. Codex alter citatur ad Epistolas Paulinas e.g. 1 Cor. vii. 10, Gal. iii. 1, 2 Thess. i. 6. Qui 'prisci litterarum typi' fuerint nescio; sed Hibernicos uel Saxonicos crediderim potius quam Merouingicos, Uisigothicos aut Langobardos.

Textus uarii euangeliorum recensentur in inuentorio Radulphi de Baldock A.D. 1295, uide Dugdale *Hist. Eccl. Cath. S. Pauli* ed. Ellis p. 313 Lond. 1818 et cf. ib. p. 400—monente Gul. Sparrow Simpson S.T.P., bibliothecario S. Pauli.

Constantiense Collegium credo fuisse capitulum ecclesiae cathedralis Constantiae Helueticae. Ex codicibus hoc nomine designatis unus 'Euangelicus' dicitur ad Ioh. xxi. 22 'qui ob uetustatis miraculum seruatur in bibliotheca Collegii Constantiensis cuius inspiciendi copiam nobis fecit uir candidissimi pectoris Ioannes Botzemus eius sodalitii canonicus.' In epistolis duos citat unum uetustiorem alterum recentiorem: confer ad Gal. iii. 1, Col. i. 28, 1 Joh. v. 7 (p. 1080 ed. Clerici). Horum codicum notitiam praebet catalogus Thesauri ecclesiae Constantiensis A. D. 1343, qui in *Serapeo* Lipsiensi uol. i. pp. 49–58

Meghen, Euangeliorum Matthaei et Marci, perperam describitur quasi idem sit cum Paulinis Erasmi. Uide Catalogum Bibliothecae Cantabrigiensis recentiorem sub titulo Dd. 7. 3. Constat duplici translatione, una Hieronymiana, quae ex Paulino codice partim deriuari poterat, et altera Erasmiana. Huius libri complementum extat in Museo Britannico Reg. 1 E v ab eodem Petro Meghen descriptum continens Lucan et Iohannem cum epistolis Paulinis et Catholicis. Confer etiam 1 D xi–xv, qui numeri designant Paulinas epistolas ab eodem Scriptore exaratas. Hi libri etiam hac causa nominandi erant quod ostendant Erasmi translationem aliquot annis ante editum Nouum Testamentum compositam fuisse. Nominatur enim diserte in codice 1 E v in argumentis ad Lucan et libros sequentes, e. g. 'Euang. prohemium beati Luce per D. Erasmum Roterodamum'; 'Inc. ad Galatas argumentum per D. Eras. Rot.'—ut litteris uiri docti Georgii F. Warner compertum habeo.

[1] Operae pretium est adicere nullum alium codicem Musei Britannici tam prope ad indolem Paulini accedere, monente eodem G. F. Warner, qui libros biblicos antiquos omnes ibidem extantes una cum bibliothecario egregio E. M. Thompson, sedulo examinauit.

Lipsiae 1840 impressus fuit. Ibi notantur (p. 52) 'textus quatuor Ewangelistarum, de litera antiqua et sunt duo uolumina. Item est ibi alius textus quatuor Ewangeliorum in uno uolumine de litera antiqua.' Alius item est 'de litera recenti.' Tres uero Epistolarum Pauli glossatarum. 'Item Epistole pauli . in antiquo uolumine . quasi uetustate consumpto. Item Epistole canonice et actus apostolorum cum glosis in uno uolumine. Item epistole Pauli omnes . preterquam ad hebreos . cum comento Ieronimi.' Omnes periisse uidentur, ut scribit mihi uir doctissimus Gulielmus Brambach bibliothecae Carlsruhensi praepositus, qui et de Serapei catalogo mentionem fecit. Nullus certe (quod sperabam) sub illius cura asseruatur.

Corsendonkense Collegium prioratus Augustinianorum fuit prope Turnhout in Brabantia, ab Antuerpia orientem uersus: confer Erasmum ad Ioh. i. 15[1]. Codex Corsendonkensis Latinus Euangeliorum extat hodie in Bibliotheca Regia Berolinensi MS. theolog. lat. quarto 4, saeculi noni uel decimi, membr. minusc. foll. 164. centim. 25 × 20, columnis in pagina unaquaque singulis.

Continet Nouum opus etc. Plures fuisse etc. Eusebius Carpiano etc. Hieronimus Damaso papae. sciendum . . . repperies. Quatuor euangelia cum proll., capp. tabb., can. tabb., et euangelistarum symbolis. Ad calcem sequitur Capitulare euangeliorum de circulo anni . (f. 151 B–163 B). Item lectiones euangeliorum de diuersis causis (f. 163 B–164 B), et lectio ex 1 Cor. v. 7–8 manu recentiori (f. 164 B). Erasmus tribus in locis haec notauit. Fol. 1 'Erasmus. Utinam Castigator quisquis fuit, continuisset manu*m* suam in hoc codice. Nam is multa deprauauit. Hoc exemplari sum usus in editione secunda noui testamenti . Quamobrem moneo ut seruetur.' Idem f. 121 B post capitula ad Iohannem. 'Hoc exemplari inter coetera sum usus in editione secunda noui

[1] Huius bibliothecae catalogus, anni 1633, extat impressus in Sanderi *Bibliotheca Belgica* parte 2 Insulis 1641. Sed Testamentum Nouum quo usus dicitur Erasmus (p. 68) in editione Noui Testamenti secunda, sine dubio Graecum fuit. Qui codex hodie inter cursiuos no. 3 numeratus, nunc Caesareus Vindobonensis est (Forlos. 15, Kollar 5, Scrivener, *Plain Introduction*, p. 165, ed. 2, 1874). Cui bibliothecae inter alios Eugenii Sauoiae Principis libros accessit A D. 1738. Cf. Wetstenii prolegomena i. p. 45 qui refert ex eodem Erasmi inscriptiones Graecas quibus monet ut seruetur. Hunc librum contulit I. Walker, Bentlei causa A.D. 1721, cum in bibliotheca fratrum Praedicatorum Bruxellensi esset: quae collatio hodie seruatur in bibliotheca Coll. S. Trin. Cantabrigiensis, B. 17. 34. Sanderi (uel potius Hoybergii) uerba haec sunt 'Testamentum nouum, Uetustissimo charactere, quo usus fuit *Desiderius Erasmus* Roterodamus, in Editione 2 Noui Testamenti, quod citat saepissime in Annotationibus ac uocat CODICEM CORSENDONCENSEM. Idem etiam *Erasmus* sua inscriptione bene seruari monuit ad memoriam. Contulit id nobis *Radulphus à Rivo* Decanus Tungrensis magnus Benefactor nostrae Domus' Nullus (quod miror) Euangeliorum codex ibi describitur. Tria uero sunt Biblia (p. 51), quorum una sic 'in 4° et pergameno. Antiquissimus character.' Hic forte noster, nunc Berolinensis, est, perperam descriptus.

testamenti, cuius et testimonium Locis aliquot adduximus. Nam comp*aret* satis emendatum, exceptis, que deprauauit emendator parum attentus. Seruetur igit*ur*. Hęc Erasm*us* Roterodamus meapte manu scripsi An. M. D. 19. 14 Cal. Iunias.' Idem f. 164 B. 'Hoc exemplari sum usus in editione secu*n*da noui testamenti. An. M. D. 18. Erasm*us* Roterodamus, q*ui* hec mea manu descripsi . Seruetur.'

Huius codicis notitiam primam debui Henrico Omont qui librum mihi indicauit Fr. Wilken *Geschichte der königlichen Bibliothek zu Berlin*, p. 222, Berlin, 1828, 8vo, in quo iste liber dicitur ab Erasmo in editione secunda usurpatus. Ipse cum conicerem librum Berolinensem eundem esse cum Corsendonkensi Erasmiano (quamuis nihil de sua origine prae se ferret), eam coniecturam ueram esse probauit amicissimus I. Zupitza, Professor Berolinensis, lectiones aliquot satis peculiares cum ipso codice conferendo et inuestigando. Idem etiam codicis descriptionem eadem fere forma qua supra habetur, humanissime concinnauit.

De codicibus collegii Diui Donatiani (Abbaye des Dunes) ita loquitur Erasmus ad Matt. iii. 16:

'Ibi reperimus Euangeliorum codices complures, quorum aliquot inscriptione etiam testabantur se descriptos ante annos octingentos. Unum in quo Testamentum nouum totum habebatur: alterum omnium uetustissimum et usu tritissimum, sed mutilum et accisum in quo nihil erat noui Testamenti praeter Epistolam Pauli ad Romanos, Epistolas Iacobi, Petri, Ioannis et Iudae. Horum nobis copia facta est per . . . Marcum Laurinum, eius Collegii decanum.' Item ad Matt. i. 18 loquitur de euangeliorum 'quatuor uetustissimis exemplaribus, quae urbis praebuit Collegium diui Donatiani Brugis.' Huius bibliothecae catalogum exhibet Sanderus l. c. pp. 151, seqq. Sed etiam isto tempore codices Erasmiani uix apparebant. Aliquot ex libris Donatianis nunc seruantur in Bibliotheca Brugensi: uide P. J. Laude *Catalogue des MSS. de Bruges*, Bruges, 1859, pp. 1 seqq. Codices 1, 4, 6 continent nouum Testamentum uel totum uel partes, sed nullum est quod saeculum duodecimum anteeat.

APPENDIX II.

CODICES LATINI QUOS BENTLEI CAUSA PARISIIS CONTULIT I. WALKER[1] A.D. 1719–20.

Omnes Parisiis in Bibliotheca Nationali hodie conseruantur. Walker contulit *a*, *γ*, *o*($_1$), *π*, *φ*, totos; ceteros tantum ex parte ut infra notatur.

α. = Lat. 11955, olim Sangerm. 777, postea 663 uel 664. 2.
Saec. viii (?) in 4 membr. purpureo-aureus, uncialis, foll. 58: centim. 25. 9 × 21. 2. Continet Mt. vi. 2 *ut*—xxvi. 42; xxvii. 49—xxviii. 20; Mc. ix. 47 *eice—uidisset* xi. 13; xii. 23 *resurrexerint*—xvi. 20. Rob. Stephani fuit 'Germanum aureum.' Facsimile praebet *Nouv. Traité de Diplomatique* tom. iii. tab. xxxviii. pp. 43, 44, 98, 99, Delisle *Cabinet des manuscrits de la Bibliothèque nationale, atlas*, tab. i. 2. Lacuna Mt. xxvi. 42—xxvii. 49, Walkeri temporibus non fuit.

γ. = Lat. 13174, olim Sangerm. 23, postea 669.
Saec. x. in 4, membr. minusc. foll. 139 litteris crassioribus: continet Actus Cath. Apoc. in ultimo folio inest elogium Abbatis Ratoldi.

δ. = Claromontanus Gr. 107 Graeco-Latinus Tischendorfio D, d.
Saec. vi. in 4 membr. unc. foll. 533 continet Paul. Editus a Tischendorfio Lipsiae anno 1852. Uide Delisle l. c. tab. ii. 1–9, 11–15, etc. Walker contulit tantum Rom. et 1 Cor. ad x. 4. Textum latinum ex hoc libro et germano Sangermanensi (nunc Petropolitano, E et e) edidit Petrus Sabatier tom. iii. *Bib. Sac. uers. lat. ant.*

ε. = Lat. 2, olim Reg. 3561 (non ut scribit Walker 3562).
Saec. ix. (circa 876) in fol. membr. minusc. foll. 444 centim. 43 × 33 duabus col. initialibus pulcherrimis: continet Biblia: in N. T. Euu. Act. Cath. Paul. et Capitula ad Apoc. Habet uersus in laudem Caroli Calui. Erat diu apud ecclesiam S. Dionysii. Post Walkeri collationem reddita sunt xiv. folia, quorum xiii. ex Mus. Brit. Harl. 7551, anno 1878, et unum ex Hollandia, a. 1720[1]. Uide Delisle, l. c. tab. xxviii. 1, 4, 5, *Pal. Univ.* clxxi, De Bastard c.–civ., Jorand *Grammatographie du ix siécle*, Paris. 1837.

[1] In his codicibus inuestigandis, ut in aliis, plurimum debeo Leopoldo Delisle.

η. = Lat. 3, olim Reg. 3562 (non ut Walker 3561).

Saec. ix. ineuntis in fol. membr. minusc. foll. litteris crassioribus continet Biblia. N. T. Euu. Act. Cath. Paul. (Laod. post Col.) Apoc. (sed xiv. 3 post *dicere canticum—cocco* xviii. 16, et xx. 10 post *uerba*—ad fin. manu recentiori sunt. Codex S. Mauri Fossatensis. Textus Alcuinianus est, ut mihi uidetur, bonae notae. Ad initium habet notitiam arearum S. Petri Fossatensis et ad calcem uitam et miracula S. Mauri ab Odone abbate Glannafoliensi. Walker non adhibuit nisi in Catholicis et Apocalypsi ubi deficiebat ε. Facsimile praebet Delisle l. c. tab. xxv. 1. 2, xxix. 4.

θ. = Lat. (45 et) 93, ol. Reg. (3563) 3564, codex Puteanus.

Saec. ix. exeuntis in folio membr. minusc. foll. 261 littera crassiori, 2 coll.

Continet Biblia et habet Psalterium Hieronymi ex Hebraeo. N. T. inc. fol. 156, codicis 93. Euu. Act. Cath. Paul. Apoc. Fuit olim Puteanus. Folia 221, 222, Walkeri temp. excisa, reddita sunt ex Mus. Br. cod. Harl. 7551, a. 1878. Folio ultimo 'In mediano altari hae continentur reliquiae,' etc. Hoc codice usus est Walker in Paulo Cath. et Apoc.

κ. = Lat. 47, ol. Reg. 3564[2] (Faurianus 32).

Saec. xi. in folio membr. minusc. foll. 176.

Continet Biblia sed mutila. N. T. Mt. vii. 27—Ioh. xxi. 25, Act. Cath. Paul., (exc. 1 Thess. i. 1—1 Tim. ii. 13), Apoc. i. 1—*quintum* vi. 9. Walker notat consensum huius libri cum η, quem meliorem uocat. Meo tamen iudicio κ melior est, non tamen tam prope ad Alcuinianos accedit. Contulit ille solum Cath. et Apoc.

λ. = Lat. 250, ol. Reg. 3572.

Saec. ix. in folio membr. minusc. foll.

Continet N. T. Euu. Act. Cath. Paul. (Laod. post Col.) Apoc. Walker notat manum recentem hunc codicem exegisse ad MS. θ. Contulit solum Cath. et Apoc.

μ. = Lat. 11553, ol. Sangerm. 15 postea 86.

Saec. ix. in folio lato membr. minusc. foll. 190 (i.e. 189 + 130 *bis* + 140 *bis*) centim. 39.3 × 33, binis columnis, lineis 51.

Insunt Canticum Mosis [Exod. xv.] 8 *misisti iram tuam—transierunt per siccum in medio mari* 20, Oratio Ambacum, Oratio Annae, Esaiae canticum, Azariae, Hymnus Ananiae Azariae Misael, Prov. i. 1—*apparuerunt herbe uirentes* xxvii. 25 Sap. Sol. x. 1 *Haec illum qui primus finctus est*—fin., lib. Hiesu filii Sirach, Oratio

[2] Haec folia continent Act. xxviii. 3 *sarmentorum*—fin. Cath. et Rom. Uide Delisle, l. c.

Salomonis, Dabreiamim, Ezra (incl. Neem.), Esther, Iudith, Tobias, Maccab. I. i. —*congregrauit rex demetrius exer.* xvi. 1; In N. T. Epist. ad Dam. Canonum tabulae, Capitulationes euang. quattuor, Euu. Act. Cath. Apoc. Paul., Hermae Pastor Uis. i. 1. *qui euntrierat me—prima quidem earum* Uis. iii. 8. Plura uide in prolegomenis. Fuit R. Stephani Germanum latum: aliis g_1, mihi est G. in N. T. Walker contulit N. T. excepto Euangelio S. Matt. i. 6–fin.

v. = Lat. 11532, 11533; Sangerm. 1, 2; postea, 14, 15. Olim S. Petri Corbeiensis.
Saec. ix (circa 855) in folio membr. minusc. Cod. 11533 habet folia 249, duabus col.

Continet Biblia. (1) Pent. Ios. Iud. Ruth. Reg. Paralip. Psalt. (Hieron.) Prou. Eccl. Cant. Sap. Sol. Ecclus. (2) Is. Ier. Ezech. Dan. XII. Iob. Tobi, Iudith, Ester, Ezra, Macab. I. i. 1—*iuuenum confortari* II. xv. 17. Euu. Act. Cath. Paul. Apoc. Sequitur adbreuiacio Chronicae, quae inc. 'Adam cum esset centum xxx annorum' et finit 'et inde domnus Karolus solus regnum suscepit et Deo protegente gubernat usque in praesentem annum feliciter qui est annus regni eius XLII imperi autem VIII.* Sunt autem totius summae ab origine mundi anni usque in praesentem annum MMMM . DCC . LXI. A Hludouico imperatore usque ad Hlotharium filium anni XXVII. A Hlothario imperatore usque ad Hlotharium filium eius anni XVIII.' Haec chronica extat impressa ad calcem Diuinae Bibliothecae S. Hieronymi ed. Martianaeo et Uallarsio et in Pertz *Scriptores* ii. 256. Uerba post asteriscum (*) sunt altera manu, ideoque Martianaeus et Benedictini crediderunt librum ante A. D. 809 scriptum et citant saepe sub titulo Sangerm. 15 *Nouveau Traité de Diplomatique* tom. iii. Sed Delisle *Cab. des MSS.* iii. p. 261 scriptum credit post A.D. 855, qui est annus Lotharii II primus. Facsimilia praebent Delisle l.c. tab. xxviii. 6 et Benedictini ut supra. Walker non contulit Euangelia, sed Act. Cath. Paul. Apoc.

$o(_1)$ = Lat. 262, Reg. 3706 olim Puteanus.
Saec. ix. in folio membr. minusc. litt. crassior. foll. 247.

Continet Capitulare Euang., capp. tabb. (quattuor uno tenore) ad Dam. 'plures fuisse,' Can. tabb., praef. (Mc. Lu. Io.). Euang. Mt. Mc. Lc. Ioh. ii. 1—*primum*, ii. 10; iv. 21 *adorabitis—sequuntur me*, x. 27; xi. 5 *Mariam—recubuisset* xiii. 12; xiii. 32 *et continuo—quae* xv. 14; xvi. 20 *sed*—finem.

$o(_2)$ = Lat. 11504–5; Sangerm. 3, 4, postea 16, 17.
Saec. ix. (A.D. 822) in folio membr. minusc. foll. 199 et 215.
Continet Biblia N. T. Euu. Act. Paul. Rom. 1, 2 Cor. Gal. Eph. Phil. Col.

1, 2 Thess. 1 Tim. (lacuna) Apoc. Cath. Uerso fol. 11, uol. 2 scriptum est in initiali O libri Ecclesiastici ANNO REGNANTE DOMNO HLUDOWICUS VIII.

Fuit Rob. Stephani 'Germanum oblongum.' Uide Delisle l.c. xxiv. 1–14, 5–7, *Nouv. Traité de Diplomatique* III. tab. xl., De Bastard, tab. lxviii–lx. Walker contulit Act. Paul. Apoc. Cath.

π. = Lat. 281 et 298, Reg. 3706[2]. et 3736[3]., Bigotianus 5, olim Fiscannensis.

Mihi est B in Euangeliis. Codex optimae notae.

Saec. viii. in 4° membr. unc. duabus col. foll. 316 et 49. centim. 35·5 × 28.

Continet Euu. mutila Ad Dam. 'plures fuisse' [Can. tabb. def.] praeff. capp. tabb. Capp. Eus.-Amm.

Cod. 281 continet Mt. i. 1—*sunt* ii. 18; iii. 7 *eis—uero* xiv. 30; xv. 8 *longe—praecepit* xv. 35; xvi. 9 *neque—transfigu.* xvii. 1; xvii. 14 *et cum—aeternum* xviii. 8; xviii. 18 *cumq.—noluit* xviii. 30; xix. 7 *et—patrem* xix. 19; xix. 29 *sidebit—maio.* xx. 25; xxi. 5 *subiugalis—abiit* xxi. 17; xxi. 28 *homo*—fin. Mc. i. 1.—*impe.* 27; i. 43 *et—perderent* iii. 6; iii. 22 *descenderant—illa* vii. 20; vii. 34 *ingemuit—dei* x. 14; x. 27 *possibilia*—fin. Luc. i. 1.—*regionis* iii. 1; iii. 13 *At—parte illum* v. 19; v. 31 *et—erant* vi. 3; vi. 15 *et Simonem—prophetis* vi. 26; vi. 38 *dabunt—est et* vii. 9; vii. 21 *spiritibus—loquentibus* vii. 32; vii. 43 *at ille—secus* viii. 5; viii. 16 *lectum—non* viii. 47; ix. 13 *pisces—eorum* ix. 46; ix. 58 *Filius—sancto et* x. 21; x. 31 *descendere—inlumi* xi. 36; xi. 48 *quod—hic* xv. 30; xvi. 10 *recipiant—nuptias* xvii. 27; xviii. 4 *tempus—steterunt* xxiv. 4; xxiv. 18 *Cleopas*—fin.

Cod. 298 continet Ioh. i. 1.—*Iacob* iv. 6; viii. 57 *dixerunt—inueniet* x. 9; x. 21 *numquid—multe quae*, xxi. 25.

'Iste liber est de ecclesia sancte Trinitatis Fiscannensis' (Fécamp) scriptum est ad calcem Iohannis (hodie fol. 1.) manu saec. xv. Uide Delisle l. c. tab. x. 1, 2.

φ. = Lat. 1371, Sangerm. 18, postea 666, deinde 223.

Saec. ix. in 4° membr. minusc. foll. 223, litteris minutis et rotundis.

Continet Euu. (deest Luc. i. 1–4).

Codices Turonenses quorum uariantes lectiones Walkero dedit Sabatier a Leone Chevalier collectas, et quos ita describit:—

ρ. = 'Notat MS. Cod. Quatt. Euangeliorum litteris aureis descriptum Ecclesiae Sti. Martini Turonensis ann. circiter 1000. Habet constanter Iohannes, Hieros., temptare, eicere (et sic composita) intellego, sollicitus, Barabban, nauem.'

[Hodie Tours 22, saec. viii. membr. unc. foll. 277 + 12, duabus columnis, lin. 25. Folio 277 uerso inest iuramentum regum Franciae, cum canonici fierent ecclesiae S. Martini. Plura de hoc codice uide in *Nouveau Traité de Dipl.* iii. p. 50, et Dorange *Cat. des MSS. de Tours* 1875, p. 8 seq.]

σ. = 'Notat MS. Cod. Quatt. Euang. Sti. Martini Turonensis num. 174, 900 ann. habet semper adulescens.'

[Hodie Tours 23 saec. ix. membr. minusc. foll. 192. Uide Dorange *l. c.* p. 9 seq.]

τ. = 'Notat MS. Cod. Quatt. Euang. Maioris Monasterii prope Turones; habet supra 600 ann. Deficit post Luc. cap. 12, v. 37 *inuenerit uigilantes.*'

[Differt certe a codice Maioris Monasterii num. 87 (Mm.) nunc Egertoniano 609 in Museo Britannico, qui mihi est E. Credit Delisle hunc esse Tours 25 olim Marmoutier 231 saec. xii. membr. qui continet Euangelia mutila et deficit Ioh. vii. 9 post *ipse mansit in.* Bibliothecarius qui nunc est Turonensis, litteris meis quibus de hoc codice plura inquisiui nihil respondit.]

υ. = 'Notat MS. Cod. Paulinarum Epistolarum Ecclesiae Sti. Martini Turonensis, circiter 700 ann. notatum ibi num. 116.'

[Hodie Paris. Bib. Nat. Lat. 9553. saec. xi., membr. minusc. lineis longis, foll. 114, centim. 29·6 × 20. Continet homiliam S. Fulgentii de conuersione S. Pauli, Isaiam, et Epistolas Paulinas. Uide Delisle *Notice sur les MSS. disparus de la Bibliothèque de Tours* no. iv. p. 17, Paris 1883.]

APPENDIX III.

CODICES GRAECI AB EODEM I. WALKERO COLLATI.

In July, 1883, Dr. W. Ince, Regius Professor of Divinity, in searching the cupboards of the Wake Archives at Christ Church, found two pieces of paper folded together, the outer a half-sheet of foolscap (A), the inner a sheet of letter paper with gilt edges (B), in different hands, but neither of them Walker's. A may possibly be in Dr. Thomas Mangey's hand; B is more clerklike.

A is endorsed 'List of Dr. Walker's Collations of Manuscripts.' Inside is a list of four volumes:—

'Gospels 1[1] Vol: Wetstein edition collated with the Archbishop's Manuscripts with the Notitia in 4 pages in the beginning 2 pages at the latter end. duodecimo.' [Probably Tr. Coll. B. 17. 44, 45.]

'2 Volumes Wetstein Collation of manuscripts from Paris by the order of Dr. Bentley. duodec:' [Probably Tr. Coll. B. 17. 42, 43].

'1 Vol. Q: Collations with 7 pages of Notitiae from different Manuscripts besides the Archbishops.' [Probably Tr. Coll. B. 17. 34.]

'Index Librorum Manuscriptorum Graecorum et Versionum antiquarum pr. Jos. Hallet[2], with some but very few observations of Dr. Walker.'

Sheet B contains a list of sixty separate volumes, many of which I have not had leisure to identify; but from the evident coincidence of more than twenty of them with books known to have been collated by Walker, I conclude that it is a list of his work, collected chiefly, if not entirely, from the volumes preserved at Trinity College. The Roman numerals appear to be merely those of the writer's own arrangement. I conjecture that he was thinking of carrying on the work himself and wished to simplify Walker's notation. The latter, strangely enough, used the same symbols for wholly different MSS. when collated in different books—a mistake also made by Bentley. I must leave further enquiry into this subject to students specially interested in the Greek text.

[1] Apparently 1 has been substituted for 2, which was the writer's first intention.

[2] Son of a nonconformist minister of the same name in the west of England. His book was entitled *Index librorum MSS. Graecorum et versionum antiquarum Novi Foederis quos J. Millins et L. Kusterus cum tertia editione Stephanica contulerunt*, Lond. 1728, 8°.

Quatuor Evangelia.

Wake	I[1]	ex Hungaro-Walachiâ	ultra 700 ann. Memb.
Wake	II	ex Monasterio *παντοκρατορος* in Monte Atho	fere 800 ann. Membr.
Wake	III	ex eodem Monasterio	circiter 700 ann. Membr.
Wake	IIII	ex eodem Monasterio	ultra 700 ann. Membr.
Wake	V	Constantinopoli	Scriptus A. D. 1031 Membr.
Wake	VI	Constantinopoli	circiter 600 ann. Membr.
Wake	VII	Constantinopoli	circiter 500 ann. Membr.
Wake	VIII	e Graeciâ A. D. 1735	ultra 700 ann. Membr.
Wake	IX	e Graeciâ A. D. 1735	ultra 500 ann. Membr.
Wake	X	Constantinopoli	circiter 700 ann. Membr.
Wake	XI	Constantinopoli Fragmentum Matt.	900 ann. Membr.
Wake	XII	Constantinopoli Matt. Marc. Luc.	ultra 700 ann. Membr.
Wake	XIII	e Graeciâ A. D. 1735	circiter 500 ann. Membr.
Wake	XIIII	e Graeciâ A. D. 1735	ultra 500 ann. Membr.
Wake	XV	e Graeciâ A. D. 1735	circiter 500 ann. Membr.
Wake	XVI	e Graeciâ A. D. 1735	circiter 400 ann. Membr.
Wake	XVII	e Graeciâ A. D. 1735	circiter 400 ann. Membr.
Wake	XVIII	e Graeciâ A. D. 1735	circiter 400 ann. Chart.
Bruxel. FF. Praedicatorum			circiter 600 ann. Membr.
Bibl. Reg. Paris Num. 2243[2] Kust. Paris. 2. Charac. Unci.			900 ann. Membr.
Bibl. Colbert. Num. 5149 Millio Cyprius Charac. Unci.			900 ann. Membr.
Mead ex Monasterio *παντοκράτορος* in Monte Atho.			700 ann. Membr.

Evangelistaria.

Wake	XIX	Constantinopoli Integrum	circiter 600 ann. Membr.
Wake	XX	Constantinopoli Integrum	circiter 700 ann. Membr.
Wake	XXI	Constantinopoli Integrum	inter 500 et 600 ann. Membr.
Wake	XXII	Constantinopoli Integrum	circiter 600 ann. Membr.
Wake	XXIII	Constantinopoli Integrum	fere 700 ann. Membr.
Wake	XXIIII	e Graeciâ A. D. 1735 Integrum	Scriptus A. D. 1068 Membr.
Wake	XXV	e Graeciâ A. D. 1735 Mutilum	ultrà 600 ann. Membr.
Wake	XXVI	e Graeciâ A. D. 1735 Mutilum	ferè 500 ann. Membr.

Acta Apostolorum.

Wake	XXVII	Constantinopoli	circiter 700 ann. Membr.
Wake	XII	Ut suprà ad Evang. unum tantùm folium	
Wake	XXVIII	e Graeciâ A. D. 1735 *πραξαποστολος*	Scriptus A. D. 1172 Membr.
Wake	X	ut suprà ad Evang.	
Wake	XXIX	Constantinopoli	circiter 700 ann. Membr.
Mead		ex Monasterio *τοῦ Κωνςαντος* A. D. 1735	fere 700 ann. Membr.
Bibl. Cotton.		*πραξαπόστολος*	inter 700 et 800 ann. Membr.
Bibl. Reg. London			ultra 400 ann. Chart.

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[1] Another hand has written in pencil the numerals IV, I, III, II at the side of Nos. I—IIII in this list. To No. I he has also written 'vide Wetstein, prol. 54, No. 73.' To No. II 'Wetstein, prol. 54, No. 74.' To No. IIII simply 'Wetstein.'

Bibl. Publ. Cantab. . . . . circiter 600 ann. Membr.
Coll. Christi Cantab. . . . . . apud Mill. Cant. 2 . . . . circiter 700 ann. Membr.
Bibl. Coislin. Paris I. . . . . ferè 800 ann. Membr.
Bibl. Coislin. Paris II.
Bruxel. FF. Praedicatorum . . . ut suprà ad Evang.

EPISTOLAE PAULI.

Wake XXVII . . ut suprà ad Acta Apost.
Wake XII . . ut suprà ad Evang.
Wake XXVIII . . ut suprà ad Acta Apost.
Wake X . . ut suprà ad Evang.
Wake XXIX . . ut suprà ad Acta Apost.
Mead . . . . . ut suprà ad Acta Apost.
Bruxel. FF. Praedicatorum . . . ut suprà ad Evang.
Bibl. Cotton. . . . . ut suprà ad Acta Apost.
Bibl. Reg. London . . . . . . ut suprà ad Acta Apost.
Coll. Eman. Cantab. . . . . . . apud Mill. Cant. 3 . . . ultra 600 ann. Membr.
Coll. Christi Cantab. . . . . . . ut suprà ad Acta Apost.
Bibl. Publ. Cantab. . . . . . . ut suprà ad Acta Apost.
Bibl. Coislin. Paris I . . ut suprà ad Acta Apost.
,, ,, II² . . . . circiter 700 ann. Membr.
,, ,, III . . Num. 30.
,, ,, IIII . . . . Scriptus A.D. 1056 Membr.
,, ,, V . . . . circiter 700 ann. Membr.
,, ,, VI . . . . ferè 800 ann. Membr.
,, ,, VII . . . . circiter 700 ann. Membr.
,, ,, VIII . . . . circiter 500 ann. Membr.
,, ,, IX . . Num. 202².
,, ,, X . . Num. 27.

EPISTOLAE CATHOLICAE.

Wake XXVII . . ut suprà ad Acta Apost.
Wake XII . . ut suprà ad Evang.
Wake XXVIII . . ut suprà ad Acta Apost.
Wake X . . ut suprà ad Evang.
Wake XXIX . . ut suprà ad Acta Apost.
Mead . . . . . ut suprà ad Acta Apost.
Bruxel. . . . . ut suprà ad Evang.
Bibl. Cotton. . . . ut suprà ad Acta Apost.
Bibl. Reg. London . . . . ut suprà ad Acta Apost.
Coll. Eman. Cantab. . . . . . . ut suprà ad Epist. Pauli
Coll. Christi Cantab. . . . . . . ut suprà ad Acta Apost.
Bibl. Publ. Cantab. . . . . . . ut suprà ad Acta Apost.
Bibl. Coislin. Paris V . . ut suprà ad Epist. Pauli
,, ,, I . . ut suprà ad Acta Apost.
,, ,, II² . . ut suprà ad Epist. Pauli
,, ,, II . . ut suprà ad Acta Apost.
,, ,, XI . . . . circiter 800 ann. Membr.

,, ,, VI	. . ut suprà ad Epist. Pauli	
,, ,, VII	. . ut suprà ad Epist. Pauli	
,, ,, IX	. . Num 202^2 ut supra ad Epist. Pauli.	
,, ,, VIII	. . ut suprà ad Epist. Pauli	
Bibl. Reg. Paris Num 2872	. . . .	circiter 700 ann. Membr.
Bibl. Reg. Paris Num. 2869.	Fuit Stephani ιε̂	inter 700 et 800 ann. Membr.

APOCALYPSIS.

Wake X	. . ut suprà ad Evang.	
Wake XII	. . ut suprà ad Evang.	
Bibl. Coislin. Paris XII	. . . .	ferè 700 ann. Membr.
,, ,, XIII	. . . .	circiter 600 ann. Membr.
,, ,, XIIII	. . . .	ferè 800 ann. Membr.
,, ,, XV	. . . .	circiter 700 ann. Membr.
,, ,, IX	. . Num 202^2 ut suprà ad Epist. Pauli	
,, ,, VII	. . ut suprà ad Epist. Pauli	
,, ,, V	. . ut suprà ad Epist. Pauli	
Bibl. Reg. Paris . . .	Num. 2248	ultrà 500 ann. Membr.
Bibl. Reg. Paris . . .	Num. 2245^2	ferè 800 ann. Membr.
Bibl. Reg. Paris . . .	Num. 1886	inter 400 et 500 ann. Membr.
Bibl. Reg. Paris . . .	Num. 2869 ut suprà ad Epist. Cathol.	

APPENDIX IV.

A.

NOTES ON THE LIFE OF DR. JOHN WALKER, FROM WILLIAM COLE'S MS. COLLECTIONS, VOL. XXXII (B.M. ADD. 5833 PLUT. CLXXXI F. FOL. 115 B AND 116).

[*In the original most of the substantives are underlined.*]

Dr. Walker married one of the natural daughters of Sheffeild, Duke of Buckingham[1], another of them Professor Hunt of Oxford, and a 3d Mr. Cox of Berkshire. Mrs. Walker was of a violent and turbulent temper; she lived some time at Bedford and now at Yarmouth [Oct. 26, 1762], and has one son a supercargo or in office in the East India trade, another a fellow of a College in Cambridge[2], a third an officer in Germany, who is married and has children; and a fourth a student in the Temple, but has lately taken orders and preferred by my Lord Maynard. Mrs. Walker had £6000 for her fortune[3], and after the Death of the Doctor she remarried to one Mr. Griffiths of Wales, and a Counseller of Law, with whom she soon quarrelled and left him; but desided at Bedford to go by the name of Walker, whom she professed much to esteem. She has a daughter well-educated and a fine young woman.

When Dr. Bentley published his proposals about 1716[4] for printing an edition of the New Testament, he tells the Public in his Proposals that 'the

[1] More correctly Sheffield, Duke of the county of Buckingham or of Buckinghamshire, the poet, soldier, and statesman, whose remarkable epitaph, written by himself, ending 'Ens entium miserere mei,' is in Henry VIIths Chapel in Westminster Abbey. He died Feb. 24, 1720. See Stanley's *Memorials of Westminster* pp. 227–231, ed. 1882.

[2] My brother tells me that this must be Henry Walker of King's, B.A. 1757, M.A. 1760.

[3] From his will (at Somerset House) dated May 29, 1741, and proved at London Nov. 21 of same year, in which his widow is left executrix, and the Hon. Charles Maynard and Charles Sheffield executors, this appears to be substantially correct. The main object of this will is to provide £1500 apiece to his children. No mention is made of the Greek Testament papers, which were probably sent before his death to Dr. Bentley. The papers mentioned are collections for an edition of Arnobius, left to Dr. Ri. Mead, see p. 66 note, and matters relating to the Deanery of Bocking, St. Mary Aldermary and the Chancellorship of St. David's.

[4] His letter to Archbishop Wake was dated April 1716. His proposals were not published till 1720.

overseer and corrector of the Press will be the learned Mr. John Walker of Trinity College in Cambridge, who with great accurateness has collated many MSS. at Paris for the present edition, and the issue of it, whether gain or loss, is equally to fall on him and the author.'—Biogr. Brit. Bentley.

Dr. John Walker's Epitaph[1].

The following Epitaph was given me with many other loose papers, wrote in the hand of my worthy friend Dr. Zachary Grey, Rector of Houghton Conquest in Bedfordshire, and Vicar of St. Peter's and St. Giles' Churches in Cambridge, by the said Dr. Grey, who has added this under it, 'I believe this is a very just Character. He was Fellow of Trinity College, a favourite of Dr. Bentley's, and distinguished by the name of Clarissimus Walker.'

An Epitaph drawn up by Mrs. Walker for her husband Dr. Walker.

UNDER THIS STONE
LIES THE BODY OF
JOHN WALKER, D.D.,
ARCHDEACON OF HEREFORD, CHANCELLOR OF
ST. DAVID'S, DEAN AND RECTOR OF BOCKING,
RECTOR OF ST. MARY ALDERMARY, AND CHAPLAIN
TO HIS MAJESTY.
WHOSE UNCOMMON LEARNING AND SWEETNESS
OF TEMPER, JOINED TO ALL OTHER CHRISTIAN
PERFECTIONS, AND ACCOMPANIED WITH A PLEASING
FORM OF BODY, JUSTLY RENDRED HIM
THE DELIGHT AND ORNAMENT OF MANKIND.
DIED NOVEMBER 9, 1741, AGED 48,
UNIVERSALLY REGRETTED BY THE INGENIOUS, THE
GOOD, AND THE POLITE.
HE MARRIED MRS. CHARLOTTE SHEFFEILD BY WHOM
HE HAD SIX SONS AND FOUR DAUGHTERS; SIX OF THEM
NOW LIVING TO DEPLORE WITH THEIR MOTHER THE GREATEST LOSS.
TWO OF HIS DAUGHTERS, HARRIOT AND CHARLOTTE, LIE
BURIED HERE.

Dr. Walker was installed Archdeacon of Hereford Feb. 20, 1728.

[1] This epitaph is in the Chancel of Bocking Church in Essex, as I learn by the kindness of the present Dean. The arms on the seal attached to Dr. Walker's will are as follows:—gules, a chevron azure between three crescents, impaling argent, a chevron gules between three garbs within a bordure company azure and of the first. The latter are the arms of Sheffield with a slight difference.

B.

AN UNPUBLISHED LETTER OF JOHN WALKER'S TO ABP. WAKE, NOW AT CHRIST CHURCH, OXFORD (ARCH. WAKE, EPIST. VOL. 22).

BRUSSELLS, *Nov.* 24, 1721.

My Lord,

I have taken the Liberty of enclosing to your Grace the Contents of a large MS. Volume of Tracts relating to University and Ecclesiastical Affairs; several of which have not, that I can find, ever been published; which I have met with in a Parcel of MSS. that I lately purchas'd. If your Grace meets with any thing that you like in That or the other Volume which relates to the Bishoprick of Liege I will take the first Opportunity of sending them over; and shall be extremely glad if I can in anything serve Your Grace more successfully, than I have been able to do thus far, in my Enquirys after Medals. The Continuance and even spreading of the Plague in France has prevented my Ld. Preston from spending this winter at Paris, and determined him to this place; and I have begun for some time to make use of the opportunity to examine into the Librarys of this Country. They contain very few Greek or Classical MSS.; but as many, and as good ones of the Latin Fathers, as I have seen anywhere. I have bought lately 15 or 16 MS. Volumes, most of them old ones, amongst which there is a Latin Copy of the Gospels, and a Comment upon some of St. Paul's Epistles, each of them above 800 years old. But the greatest Curiosity that I have met with in this way is a very old MS. of Arnobius and Minucius Felix; of which Authors especially of the latter, Learned Men have allways thought that there was only one MS. in the world[1], which is lodged in the

[1] Any second MS. of these authors was unknown to C. Halm when he edited Minucius in 1867. But a Brussels MS. (see Hänel *Cat. des MSS.* p. 764, 1830, who assigns it to the 12th cent.; Mr. H. C. G. Moule, in the *Dict. of Chr. Biography*, says it is now at Dijon, No. D. 6851; but this seems improbable) is mentioned by A. Reifferscheid in his Arnobius of 1881 and J. J. Cornelissen in his recent edition of Minucius Felix, p. iii, Lugd. Bat. 1882, who speak of it as of no critical value, being only a copy of the Paris MS (Lat. 1661). This is probably the one here mentioned, which was then at Antwerp in the Jesuit College. It may be identified by a note on the first page, given by Walker: 'Johannes Livineius Cathedralis Antwerp. Can^cus et Cantor, aliquot pagellis perturbatum Codicem in ordinem componebat M.D.XCVIII.'

It is clear that Walker had made large collections for an edition of Arnobius, which should be searched for. In his will he says, 'Also I give and bequeath to Dr. Richard Mead [the eminent physician who died 1754] all my editions of Arnobius with the two quarto paper books of my notes upon that author and such loose papers as belong to them.' I have not come across any of these except the copy belonging to Prof. J. E. B. Mayor, mentioned on p. xxvi, note. Besides collations of the Antwerp MS., which he calls α, and the Paris Reg. 3975, now Lat. 1661, which he calls δ, this volume contains many corrections and conjectural emendations, collected

Library of the King of France, and which I have often seen and examin'd there. Dr. Davies gives this Account in his Preface, and Rigaltius in his Notes. I have with some difficulty got the Liberty of Collating this MS. which I doubt not will contribute something towards the illustrating those two Writers. I have at last found a good part of the MSS. that were us'd by Lucas Brugensis; two of them of the Epistles are so old, that I design to Collate them for Dr. Bentley's Edition of the New Testament; which I hope will soon be ready to be sent to the Press. My Ld. Preston has received great Benefit by the Spa waters the last Season, tho' it was but an indifferent one; He desires me to present his services and to beg your Graces Blessing. I beg that your Grace wou'd accept my Thanks for the Honor you have done me and the Goodness you express for me in your Letter, and give me leave to subscribe myself, with the greatest Respect,

Your Graces

Most obedient and most humble Servant,

J. WALKER.

I desire that your Grace wou'd direct to me, Chez Ruminy, proche l'Eglise St. Jean à Bruxelles.

and original. The latter show him an apt pupil of Bentley, and are well worth attention. Some anticipate modern corrections, accepted by Reifferscheid, but others are still new and often felicitous. I will mention two. In iii. 19, in talking of God, Arnobius says, according to the MSS, 'quis enim deum dixerit fortem constantem frugi sapientem? quis probum, quis sobrium, quis *immo aliquis* nosse, quis intellegere, etc.?' Reifferscheid follows Sabaeus in reading *immo aliquid,* but Walker suggests the omission of the words *immo aliquis,* as the marginal gloss of an objector, who thought that some people might well say 'deum nosse.' In vii. 44 ad fin. he reads *it reptans*, which seems to be more like the MS. than the simple *reptans* accepted by Reifferscheid. The collation of the Paris MS. was made after the Antwerp one, and he then saw that the latter was only a copy of the former ('δ notat MS. Cod. Membr. in 4° Bibliothecae Regiae Paris. Num. 3975. 800 ann. ex quo ille alter descriptus est'). He judged the Antwerp MS. however to be of the tenth or eleventh century (habet, ut mihi uidetur, ultra 700 ann.).

APPENDIX V.

ELENCHUS LOCORUM PRAECIPUORUM UBI MARTIANAEI COLLATIO UEL BLANCHINI EDITIO MENDOSA EST, POSTHABITIS ORTHOGRAPHIAE ET GRAMMATICAE UITIIS SOLLEMNIBUS: CONFECTUS A GEORGIO MALLOWS YOUNGMAN, A.B., COLLEGII UIGORNENSIS, OXON.

MATT.		*Martinaeus.*	*Codex Sangermanensis.*
		Jered. *et similia.*	Gereth. *et similia.*
i.	2.	autem (*post* Jacob).	*om.*
	3.	genuit Phares. Phares autem.	genuit Phares. [[et Zara de Thamar]] Phares autem.
	5.	de Rachab.	ex Rachab.
	6.	Jesse genuit Dauid.	Iesse autem genuit Dauid [regem].
		Dauid genuit.	Dauid [[autem]] genuit.
	7, 8.	Abiud . . . Asaph.	Abiuth [autem] . . . Asaph autem.
	14.	Achim.	Ach[i]m [autem].
	20.	in somnis apparuit ei dicens.	apparuit Ioseph in somnis dicens.
	24.	praeceperat.	praecepit.
ii.	1.	civitate . . . (*sic saepe post* in).	ciuitatem.
		Hierosolymam.	in Hierusolima.
	8.	dixit.	dicens.
	9.	viderant.	uiderunt.
	11.	domum.	[in] domum.
	12.	regionem suam.	suam regionem.
	13.	in somnis Joseph.	Ioseph in somnis.
iii.	1.	diebus illis.	illis diebus.
	4.	circa lumbos suos.	super lumbos eius.
	5.	Hierosolymis.	*add.* et omnis Iudaea.
	6.	baptizabantur.	baptizantur.
	7.	demonstravit.	ostendit.
		a futura ira.	ab ira futura.
	9.	potens est.	potest.
		ex lapidibus.	de lapidibus.

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
iii. 10.	excidetur . . . mittetur.	exciditur . . . mittitur.
11.	vos baptizo.	baptizo uos.
	in spiritu sancto.	spiritu sancto.
iv. 3.	*om.*	illi.
6.	es Dei.	dei es.
	quia.	quoniam.
8.	ei.	illi.
10.	dicit.	dixit.
12.	autem audisset Jesus . . . esset.	audiset autem Iesus . . . est.
16.	eis.	illis.
18.	vocatur . . . retia.	dicitur . . . retiam.
21.	navi . . . eorum.	nauiculam . . . ipsorum.
22.	statim.	*om.*
v. 2.	docebat.	et docebat.
12.	prophetas.	et prophetas.
14.	mundi hujus (hujus mundi *Blanchinus*).	mundi huius.
16.	videant vestra bona opera.	uideantur opera uestra bona.
22.	quia omnis.	quod omnes.
23.	recordatus . . . adversum te.	rememoratus . . . aduersum *te.*
24.	reconciliari . . . offeres.	reconciliare, . . . aufer[es].
25.	in via cum eo . . . adversarius judici.	cum illo in uia . . . aduersarius tuus iudici.
27.	quia . . . concupiscendum.	quod . . . concupiscendam.
29.	quam.	quam quod.
32.	quia omnis qui.	quicumque.
37.	his abundantius est.	amplius est.
42.	a te mutuari.	mutuari . a te.
46.	hoc faciunt.	haec fatiunt.
vi. 7.	ethnici.	ethnici fatiunt.
13.	*om.*	quoniam tuum est regnum . et uirtus et gloria in saecula.
16.	facies suas.	fatiem suam.
26.	vos magis.	magis uos.
29.	quoniam.	*om.*
30.	si autem.	si enim.
32.	quia.	quo[d].

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
vi. 33.	autem.	ergo.
vii. 9.	quis est ex vobis.	quid ex uobis.
18.	fructus malos . . . fructus bonos.	malos fructos . . . bonos fructus.
19.	omnis arbor.	omnis ergo arbor.
22.	et in nomine tuo daemonia ejecimus.	*om.*
29.	sicut potestatem habens et non.	quasi potestatem habe[ns] · non.
viii. 2.	leprosus quidam.	quidam leprosus.
5.	*om.*	[[nomine Iairus]].
7.	et ait illi.	Ait illi.
8.	dixit . . . dic uerbum.	dixit illi . . . dic uerbo.
13.	et sicut credidisti.	sicut credisti.
16.	daemonia et curabat.	eis demonia et curat.
20.	ubi requiescant.	ubi requiescunt.
21.	de discipulis.	ex discipulis.
24.	a fluctibus.	fluctibus.
29.	et ecce clamaverunt.	et exclamauerunt.
30.	ab illis.	ab eis.
31.	nos hinc mitte.	nos mitte.
ix. 2.	jacentem in lecto . . . illorum.	in lecto iacentem . . . eorum.
6.	ut autem sciatis quia.	ut sciatis autem quoniam.
8.	potestatem tantam.	tantam potestatem.
10.	recumbente eo in domo , ecce.	recumbentem eum in domum et ecce.
12.	At Jesus audiens ait : non est opus sanis.	audiens autem Iesus ait ., non est ″sanis ′opus.
17.	conseruantur.	conseruabuntur.
18.	illo loquente . . . adorabat . . . Domine filia mea.	eo loquente . . . adorauit . . . filia mea.
24.	dicebat.	dixit ad eos.
27.	miserere nostri.	miserere nobis.
28.	facere vobis.	uobis facere.
30.	et aperti sunt oculi eorum.	et confestim aperti sunt oculi ipsorum
34.	ejicit.	hic eicit.
36.	videns autem turbas.	Uidens autem Iesus turbas.
x. 4.	eum tradidit.	tradidit eum.
10.	mercede sua.	mercedem suam.
11.	autem.	uero.

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
x. 12.	Intrantes autem in domum salutate eam.	Intrantes autem salutate eam in domum.
14.	vel civitate.	uel de ciuitate.
16.	ecce.	Et ecce.
19.	dabitur enim vobis in illa hora quid loquamini.	*om.*
21.	afficient.	adfitiunt.
23.	fugite in aliam (alteram *B*).	fugite in aliam.
28.	et animam.	animam.
29.	asse vaeneunt.	ase ueniunt.
30.	capitis.	capitis uestri.
31.	timere.	timere eos.
32.	confessus fuerit confitebor et ego eum coram Patre meo qui est in coelis.	cumfessus me fuerit . . coram hominibus confitebor et ego eum coram patrem meum qui in caelis.
33.	coram Patre meo qui est in coelis.	coram patrem meum qui in caelis est.
34.	super.	in.
35.	nurum (nurus *B*).	nurum.
37.	amat filium.	diligit filium.
xi. 5.	surdi audiunt mortui resurgunt pauperes evangelizantur.	et surdi audiunt . et mortui resurgunt . et pauperes euangelizantur.
6.	et beatus est qui in me.	et beatus qui in me.
7.	Illis autem abeuntibus.	Abeuntibus autem illis.
8.	mollibus.	mollia.
10.	praeparabit.	praeparauit.
20.	virtutes ejus.	uirtutes.
27.	Pater.	patrem.
28.	vos reficiam.	reficiam uos.
xii. 1.	tempore illo . . . per segetes.	illo tempore . . . super segetis.
3.	esurisset . . . eo.	esuriret . . . illo.
4.	in domum . . . neque eis.	domum . . . neque his.
5.	quoniam . . . in templo sabbathum.	quia . . . templo sabbato.
8.	enim est.	est enim.
12.	benefacere aut non.	benefacere.

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
xii. 13.	ad hominem: porrige manum tuam. Et extendit.	homini extende manum tuam · et extendit manum suam.
16.	adimpleretur.	adpleretur.
29.	illius.	eius.
31.	remittuntur.	remittetur.
35.	profert bona.	bona profret.
36.	quoniam.	quod.
43.	spiritus immundus.	inmundus spiritus.
	et deserta.	*om.*
44.	veniens si invenit.	ueniens inuenit.
45.	habitabunt.	habitant.
46.	haec loquente.	haec eo loquente.
47.	quaerentes loqui.	quaerentes loqui tecum.
xiii. 2.	in littore stabat.	stabat in litore.
3.	exiit.	Ecce exiit.
4.	volucres coeli.	uolucris.
5.	non erat copiosa terra.	non habebant terram multam.
7.	illa.	ea.
8.	autem.	uero.
10.	discipuli.	discipuli eius.
12.	illi.	ei.
14.	illis.	eis.
16.	quae.	qui, *corr.* que (?=quia).
17.	quia.	quod.
19.	ejus.	illius.
20.	verbum audit.	audit uerbum.
23.	vero tricesimum.	tricesimum.
24.	simile factum est.	simile est.
26.	apparuerunt et zizania.	apparuerunt zizania.
27.	accedentes autem.	Acceserunt autem.
28.	et ait illis.	Ait illis.
35.	dictum erat.	dictum est.
45.	negotiatori.	negocianti.
46.	inventa autem pretiosa margarita . . . emit eam.	Inuentam autem praetiosam margaritam . . . emit illam.
55.	illius Maria dicitur et fratres ejus.	eius dicitur Maria · et frater eius.

MATT.		*Martinaeus.*	*Codex Sangermanensis.*
xiv.	5.	occidere illum.	illum occidere.
	8.	a matre sua.	a matre sua dixit.
	10.	in disco caput eius.	caput eius in disco.
	11.	puella autem attulit matri suae.	[[puella autem adtullit matri suae]].
	12.	corpus eius.	corpus.
	13.	civitatibus suis.	ciuitatibus.
	14.	misertus est eis.	misertus est illis.
	15.	turbas in castella ut euntes in vicis.	turbas ut euntes in castella.
	19.	et dedit.	dedit.
	20.	universi.	omnes.
	23.	vespere autem facto.	Uespere autem.
	26.	non enim intellexerant sicut nec in panibus. Erat enim cor eorum obtusum.	*om.*
	30.	autem.	auero.
xv.	3.	vestram traditionem.	traditionem uestram.
	4.	Honora patrem.	honora patrem tuum.
	5.	*om.*	quicumque dixerit patri uel matri.
		matrem suam.	matrem.
	10.	Audite vos.	audite.
	12.	accedentes dixerunt ei.	accedentes discipuli eius dixerunt ei.
	13.	Jesus autem.	Iesus uero.
	17.	quoniam.	quia.
	22.	de finibus . . . a daemonio male.	a finibus . . . male a dęmonio.
	25.	adorabat.	adorauit.
	26.	ad illam.	*om.*
	28.	Jesus respondens.	respondens Iesus.
	29.	venit secus mare.	uenit iterum secus mare
	32.	edant.	manducent.
	34.	ait illis.	et ait illis.
xvi.	1.	interrogaverunt . eum dicentes.	rogauerunt eum.
	2.	ait illis . . . cum (enim cum *B*).	ait . . enim est cum.
	3.	tempestas.	hodie tempestas.
	5.	venissent.	uenisset.
	10.	in quattuor millia.	et quattuor milia.

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
xvi. 11.	Pharisaeorum et Sadducaeorum.	Sadducaeorum et Pharisaeorum.
14.	alii vero Hieremiam.	alii autem Hieremiam.
	ex prophetis.	de prophetis.
21.	oporteret illum.	oportet eum.
25.	illam.	eam.
26.	mundum universum.	uniuersum mundum.
	pro anima sua.	pro animam suam.
xvii. 1.	et ducit.	et duxit.
2.	et transfiguratus est.	et transfiguratus est Iesus.
5.	complacui.	conplacuit.
9.	Descendentibus.	et discendentibus.
10.	et interrogaverunt illum.	et interrogauerunt eum.
11.	respondens ait.	respondens ait eis.
12.	quoniam Helias.	quod Helias.
13.	Johanne.	Iohanne baptista.
14.	genibus provolutus.	genibus prouolutibus.
18.	increpavit illum.	increpauit ei.
19.	dixerunt.	dixerunt ei.
20.	ait illis . . . huic monti.	dicit illis . . . monti huic.
24.	venissent.	uenisset.
26.	Dixit illi Jesus.	Dicit illis Iesus.
xviii. 3.	et ait.	et dixit.
8.	ad vitam.	in uitam.
10.	quoniam angeli.	quod angeli.
12.	ex illis . . . illam.	ex eis . . . eam.
14.	de pusillis.	ex pusillis.
17.	si autem et ecclesiam.	si autem ecclesiam.
19.	qui est in coelis.	qui in caelis est.
21.	remittam illi.	remittam ei.
	Dicit illi Jesus: Non dico tibi usque septies.	[[dicit illi Iesus non dico tibi usque sepcies]].
25.	quaequumque habebat.	quae habebat.
26.	rogabat.	orabat.
30, 32.	omne debitum.	omnem debitum.
31.	contristati sunt.	contristati sunt ualde.
	facta fuerunt.	facta fuerant.

MATT.	Martinaeus.	Codex Sangermanensis.
xviii. 32.	conuocauit.	uocauit.
xix. 7.	dare libellum repudii.	libellum repudii dare.
12.	ab hominibus facti sunt.	facti sunt ab hominibus.
13.	oblati sunt illi.	oblati sunt ei.
14.	ait eis.	ait illis.
19.	Honora patrem tuum et matrem tuam.	honora patrem et matrem.
	diliges proximum tuum.	diligis proximum.
21.	coelo . . . sequere me.	caelis . . . sequere.
23.	quod dives.	quia diues.
27.	reliquimus.	relinquimus.
28.	quia vos qui me secuti estis.	quod uos qui secuti estis me.
29.	reliquerit.	derelinquerit.
xx. 4.	et dixit illis.	Et illis dixit.
6.	dixit illis.	dicit illis.
7.	dixerunt ei.	dicunt ei.
8.	quum sero autem.	Cum autem sero.
9.	quum ergo venissent.	Cum uenissent ergo.
13.	facio tibi.	tibi fatio.
16.	sic ergo erunt . . . pauci vero electi.	sic erunt . . . pauci autem electi.
21.	ad sinistram.	ad sinistram tuam.
23.	vel sinistram.	et senistram.
29.	et egredientibus illis.	Et egredientibus eis.
	secutae sunt eum turbae multae.	secuta est eum turba multa.
30.	quod Jesus transiret.	quia Iesus transiret.
31.	turbae autem increpabant.	Turba autem increpabat.
xxi. 3.	quoniam Dominus operam.	quia dominus opera.
5.	mansuetus sedens (mansuetis sedens *B*).	mansuetus et sedens.
8.	alii autem caedebant.	alia autem cidebant.
9.	benedictus qui venit.	benedictus qui uenis.
10.	introisset.	intraset.
14.	caeci et claudi . . . curavit.	caeci . clodi . . . sanauit.
15.	quae fecit Jesus.	quae fecit.
16.	quid isti dicunt.	quid isti dicant.

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
xxi. 21.	ait eis . . . tolle.	ait illis . . . tolle te.
24.	dixit eis: interrogabo vos et ego.	dixit illis: Interrogabo et ego uos.
25.	de coelo.	e caelo.
28.	dixit ei.	dixit illi.
31.	meretrices et publicani praecedent.	publicani et meretrices praecedunt.
35.	alium occiderunt.	alium autem occiderunt.
42.	nunquam legistis in scripturis.	Numquam legistis.
43.	genti facienti fructus ejus.	genti facientes fructus eius.
45.	et Pharisaei.	et Pharisaei · seniores.
xxii. 1.	Jesus ait illis.	Iesus dixit eis.
6.	contumeliis affectos.	contumelia adfectos.
7.	rex vero.	rex autem.
23.	dicunt.	dicant.
26.	usque ad septimum.	et usque ad septimum.
37, 39.	Diliges.	Diligis.
37.	et in tota mente tua.	*om.*
43.	ait illis Jesus.	Ait illis.
44.	a dextris.	ad dextris.
46.	ei respondere . . . ausus fuit.	respondere ei . . . ausus fuerit.
xxiii. 4.	in humeros hominum.	humeros hominum.
6, 7.	et primas cathedras in synagogis et salutationes in foro.	Et primas cathedras in foro.
8.	Magister vester.	magister uester qui in caelis est.
9.	vocare vobis . . . unus est enim.	uocare uos . . . Unus enim est.
12.	et qui se humiliaverit.	et qui se humiliauit.
13.	vos autem non intratis.	Uos enim non [in]tratis.
15.	fuerit factus, facitis.	factus fuerit, fatietis.
16.	in templum nihil est: qui autem juraverit.	[[in templo nihil est qui autem iurauerit.]]
18.	quiquumque autem juraverit.	qui uero iurauerit.
21.	Et quiquumque juraverit.	Et qui iurauerit.
23.	reliquistis.	relinquitis.
27.	quae foris parent.	quae aforis parent.
34.	et sapientes et scribas.	et sapientes.
35.	filii Barachiae.	† fili Barachiae † (*uide adnotata*).
37.	ad te missi sunt.	missi sunt ad te.

MATT.		*Martinaeus.*	*Codex Sangermanensis.*
xxiv.	2.	non relinquetur hîc.	non relinquetur.
	3.	sedente autem eo.	Sedentem autem eum.
	6.	turbemini.	turbimini.
	8.	initia sunt.	initiata sunt.
	10.	habebunt.	habebant.
	12.	refrigescet.	refrigescit.
	24.	signa magna . . . ducantur.	signū magna . . . inducantur.
	27.	usque ad occidentem.	usque occidentem.
	30.	plangent.	plangebunt.
	34.	generatio haec.	haec generatio.
	36.	solus pater.	pater solus.
	38.	comedentes . . . Noe in arcam.	aedentes . . . in arcam Noe.
	44.	uenturus esset . . . perfodi.	uenturus est . . . perfodire.
	47.	ille servus.	seruus ille.
	52.	ponet cum hypocritis.	cum hypocritis ponet.
xxv.	6.	Ecce sponsus venit.	ecce sponsus est uenit.
	11.	novissime vero.	Nouissime.
	15.	alii vero unum.	alia autem unum.
	16.	operatus est.	et operatus est.
	19.	post multum vero temporis.	post multum uero tempore.
	20, 22.	tradidisti mihi.	mihi tradedisti.
	24.	ait.	ait illi.
	26.	meto ubi non semino.	non meto ubi non semino.
	27.	et veniens ego.	Ut ueniens ego.
	28.	ab illo.	ab eo.
	29.	auferetur.	offeretur.
	33, 34.	a dextris.	ad dextris.
	34.	dicet.	dicit.
	35.	dedistis (*bis*).	dedisti.
	37.	potum tibi dedimus.	dedimus tibi potum.
	41.	a sinistris . . . quem paravit.	ad sinistris . . . parauit.
	42.	non dedistis mihi bibere.	non dedisti bibere.
	44.	et sitientem . . . aut in carcere.	aut sitientem . . . uel in carcerem.
	46.	et ibunt illi.	et ibunt hii.
xxvi.	6.	Jesus esset.	esset Iesus.
	14.	ex duodecim qui dicebatur.	de duodecim qui dicitur.
	15.	mihi dare . . . eum tradam.	dare mihi . . . tradam eum.

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
xxvi. 24.	tradetur . . . si natus non fuisset.	traditur . . . si non fuisset natus.
27.	Bibite.	accipite et bibite.
29.	quum illud bibam.	cum illum bibam.
40.	dicit Petro.	dixit Petro.
42.	dicens Pater mi . . . hic calix.	pater mi . . . calix hic.
47.	illo loquente . . . missi a principibus . . . & senioribus populi.	ipso loquente . . . a principibus . . . et senioribus.
48.	quemquumque osculatus.	Quem osculatus.
51.	percutiens . . . amputavit.	percussit . . . et amputauit.
52.	exhibebit . . . duodecim legiones.	exibebat . . . duodecim milia legiones.
57.	convenerant.	conuenerunt.
62.	respondes.	respondis.
64.	a dextris.	ad dextris.
65.	blasphemavit.	*om.*
66.	et illi respondentes.	At illi respondentes.
67.	alii autem palmas.	et palmas.
70.	nescio quid dicis.	nescio quod dicis.
71.	exeunte autem illo januam. detestari.	exeuntem illo ianua. detestare.
xxvii. 8.	hoc est.	quod est.
9.	filiis Israel.	filii Israhel.
11.	Dicit illi Jesus.	Dicit ei Iesus.
13.	dicit illi Pilatus . . . adversum te dicunt.	dicit ei Pilatus . . . adversum te dicant.
17.	congregatis ergo illis.	congregatis autem illis.
19.	sedente autem illo . . . misit ad eum . . nihil sit tibi.	sedentem autem eum . . . ad illum . . . nihil tibi.
20.	populis.	populo.
23.	ait illis praeses: Quid enim mali fecit? At illi magis clamabant dicentes: Crucifigatur.	*om.*
28.	circumdederunt ei.	circumde[de]runt ea.
31.	illuserunt ei . . . chlamyde.	inluxerunt et . . . clamidem.

MATT.	*Martinaeus.*	*Codex Sangermanensis.*
xxvii. 40.	destruit.	destruet.
41.	similiter autem et . . . illudentes eum cum . . . dicebant.	Similiter et . . . inludentes cum . . . dicentes.
43.	confidit in Deum . . . si vult . . . Quia Dei filius sum.	Confidet in deum . . . si uult eum . . . quia filius dei sum.
44.	idipsum autem et.	Id ipsum et.
46.	Heli Heli . . . Deus meus (Heli *semel B*).	Heli Heli . . . deus deus meus.
48.	acceptam spongiam.	accepta sphongia.
50.	Jesus autem iterum.	Iesus uero iterum.
53.	post resurrectionem ipsius.	post resurrectionem eius.
54.	iste est.	est i[s]te.
55.	quae sequutae fuerant.	quae secutae erant.
57.	erat discipulus Jesu.	discipulus erat Iesu.
64.	custodiri . . . veniant.	custodire . . . ueniunt.
xxviii. 6.	Venite et videte locum.	Uenite uidete locum.
	Explicit Evangelium Secundum Matthaeum.	Euangelium Secundum Mattheum Explicit.

BY THE SAME AUTHOR.

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